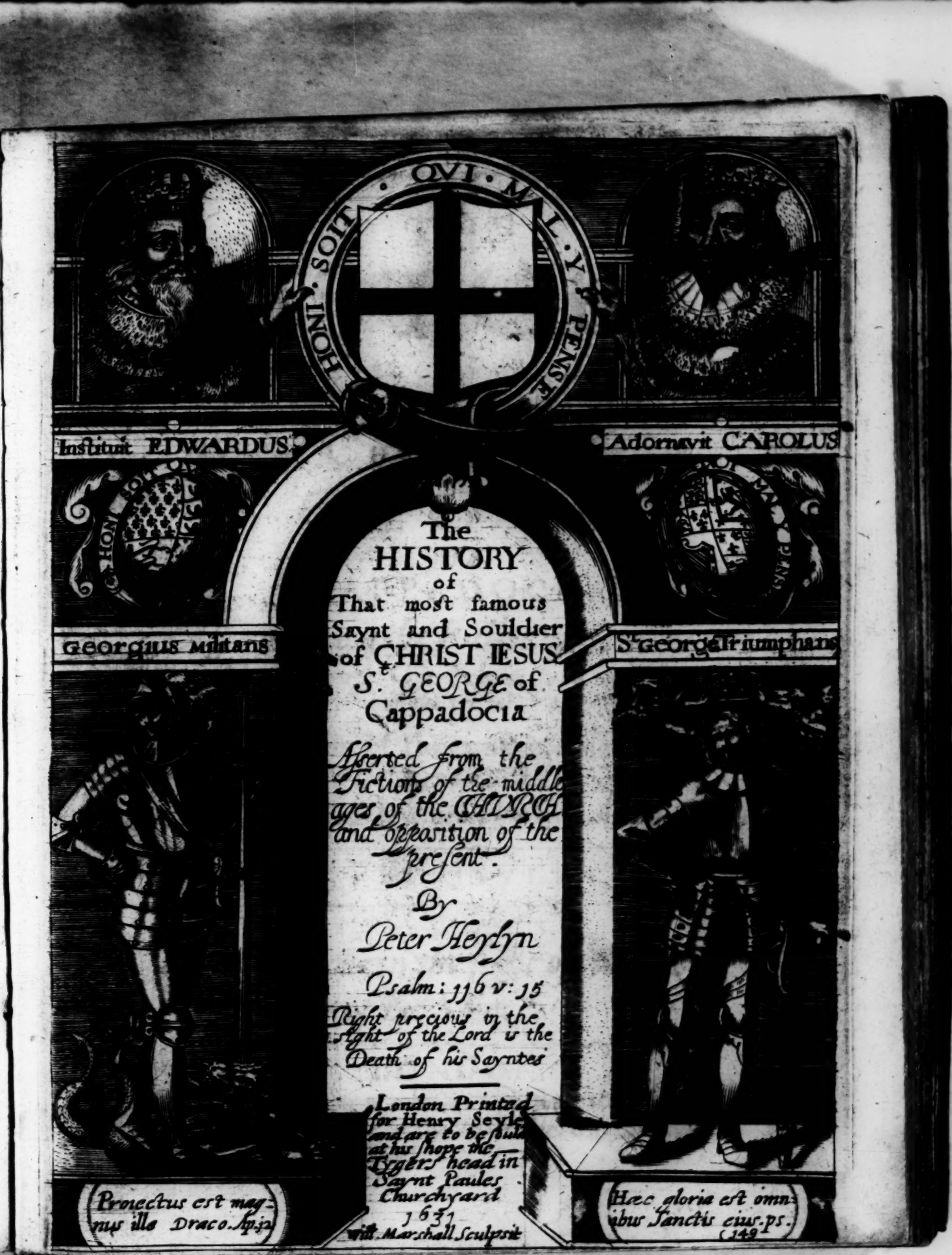
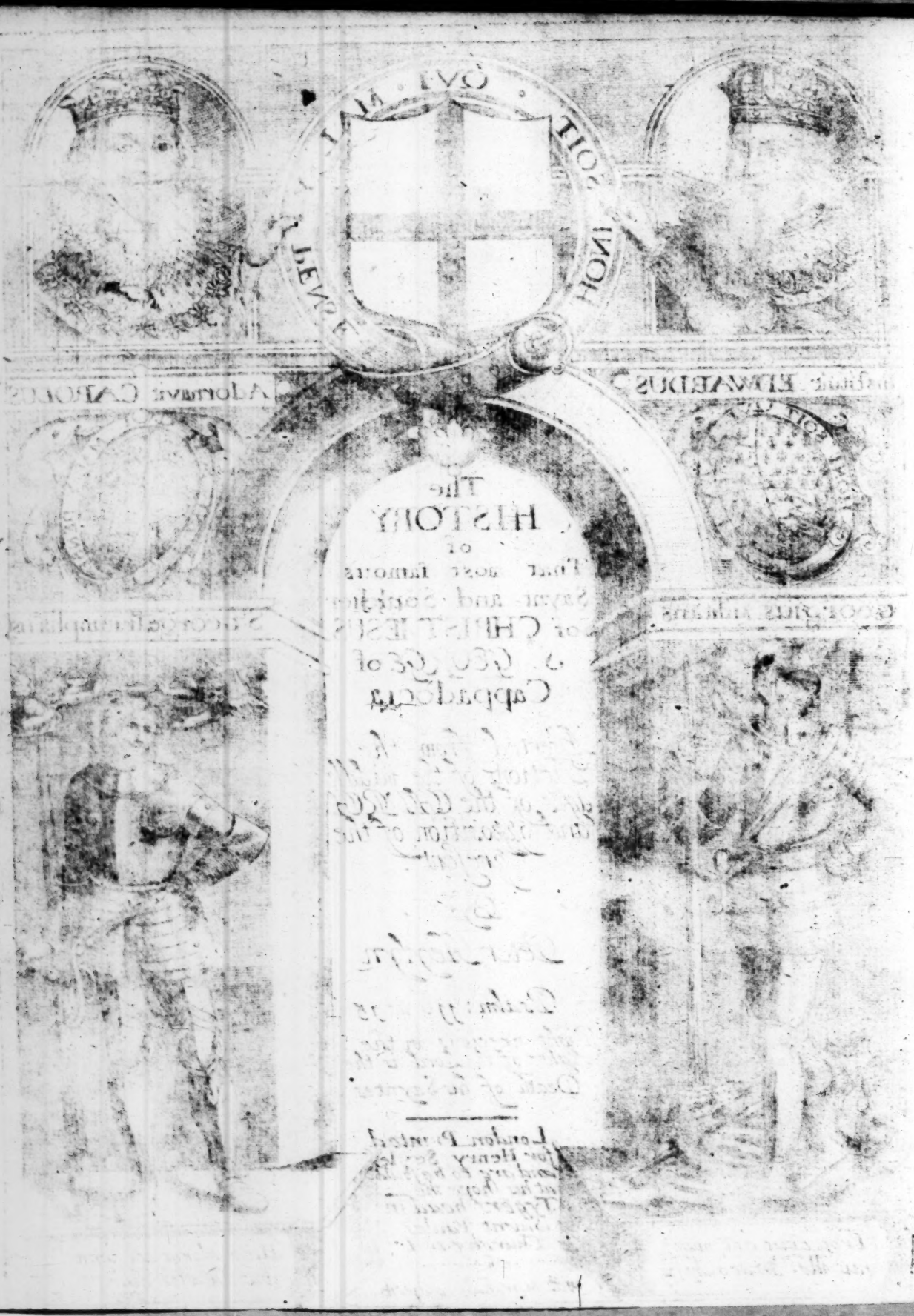

HONI · SOIT · QVI · MAL · Y · PENSE
Instituit EDWARDUS
Adornavit CAROLUS
GEORGIUS militans
St GEORGE triumphans
The
HISTORY
of
That most famous
Saynt and Souldier
of CHRIST IESUS
S^t. GEORGE of
Cappadocia
Asserted from the
Fictions of the middle
ages of the CHVRCH
and Oppasition of the
present.
By
Peter Heylyn
Psalm: 116 v: 15
Right precious in the
sight of the Lord is the
Death of his Sayntes
London Printed
for Henry Seyle
and are to be sould
at his shope the
Tygers head in
Saynt Paules
Churchyard
1631
Will. Marshall Sculpsit
Prouectus est magnus ille Draco. Ap. 12
Hæc gloria est omnibus Sanctis eius. ps. 149



THE HISTORIE OF That most famous Saint and Souldier of CHRIST IESUS; S^t. GEORGE OF CAPPADOCIA;

Asserted from the Fictions, of the middle Ages of the CHURCH; *and opposition, of the present.*

The Institution of the most Noble ORDER of St. *GEORGE*, named the GARTER.

A Catalogue of all the Knights thereof untill this present.

By PET. HEYLYN.

PSAL. 116. 15.

Right precious in the sight of the Lord, is the death of his Saints.

LONDON.
Printed for HENRY SEYLE, and are to be sold at his Shop, the signe of the *Tygers*-head in St. *Pauls* Church-yard. 1631.

THE



TO

THE MOST HIGH AND MIGHTY PRINCE CHARLES,

By the Grace of GOD, *King of* GREAT BRITTAINE, FRANCE, *and* IRELAND, Defender of the Faith, &c. *Sovereigne* of the most Noble *Order* of S^t. *GEORGE*, called the *Garter*.

MOST DREAD SOVEREIGNE.

YOur Sacred *Majestie* being a KING, then, onely in the hopes and expectation of your people; vouchsafed to

Grace me in the Infancie, and cradle as it were, of mine endeavours. Your *Majestie* was then my choise: and I was prompted to devote my selfe unto You, onely upon the true renowne of your Princely vertues. But now I am no longer left at my former liberty. For since your *Maiestie* hath pleased, so graciously to admit of mee to your *Service*: it might be iustly accounted an *Apostasie* from Dutie, should I not consecrate my selfe, and all that I am able, unto your Maiesties acceptance. Yet were I, as a *Subject*, bound onely in alleigeance, to your *Majestie*; yea were I borne an *Alien* to your Maiesties Dominions: this present VVorke, (which heere in all humi-

humilitie I proſtrate at your Gracious feet;) could not ſo fitly bee addreſſed to any other. It is (ſo pleaſe your Majeſtie) a Iuſtification or *Aſſertion of the Hiſtorie of St.* GEORGE *the Martyr*: whom ſome have ſo farre quarrelled, as eyther not to grant him, heretofore, a being on the Earth; or now, an habitation only with the *Feinds* in *Hell*. St. *GEORGE* thus tainted in his Honour, and in a word, dethroned from all his former glories; to whom ſhould hee referre the hearing of his cauſe, but to your Maieſtie: the *Sovereigne* of that moſt Noble and Heroicke *Order*, which in the firſt Foundation of it, was entituled by his Name; and (as the times then

were) committed to his *Patronage*. VVhich favour if your Maiestie vouchsafe him: this great and weighty cause, unfortunate in such an *Advocate*; will yet be happie in the *Judge*. *The onely Ruler of Princes, which hath set a Crowne of pure gold upon your Head; prevent You with the blessings of his Goodnesse*: and grant unto your Maiestie, a long and prosperous Life, *here*; *and length of dayes for ever and ever*. These the continuall prayers, of

Your Majesties,

Most humble Subject
and
faithfull Servant,

PET. HEYLYN.

TO ALL THOSE MOST ILLVSTRIOVS KINGS, PRINCES, and PEERES; Knights of the Famous and most Noble ORDER of S^t. *GEORGE*, named the *Garter*.

Most Excellent { KINGS, PRINCES, and PEERES.

IT is accounted an especiall Honour in the GARTER; *that it makes them, which for theyr vertue and deserts are admitted of it, Companions even unto* KINGS *and* PRINCES. *Those therefore, which are ioyned together in so strict*

ſtrict a bond of Vnitie, and made the ſame in a communion of all Noble qualities; farre bee it from my thoughts to take aſunder: or to ſelect Particulars, out of a Generall bodie, ſo united. The rather, becauſe I now addreſſe my ſelfe unto You, in commendation of a Cauſe; wherein your whole Fraternitie, is ingaged ioyntly. It is almoſt Three hundred yeares, ſince that moſt excellent Order, never before adorned, at once, with ſuch and ſo many Noble ſpirits; was by the Founder of it, Dedicated to St. GEORGE of CAPPADOCIA. A Saint, more than a Thouſand yeares before that Inſtitution, crowned with Martyrdome: And ever ſince, continually famous in the Church of GOD. Onely ſome few of late, on what authoritie I know not; have tooke upon them to diſcharge him, both of his place in Heaven, and reputation in the Church. In which, though their opinions are ſo contrary, that poſſibly there can bee no agreement made betweene them: yet they agree together to diſgrace that holy Martyr: For by the firſt ranke of them, it is undoubtedly affirmed, that GEORGE the Martyr, ſo much honoured in the Chriſtian world, is but a Counterfeit, a Larva; onely ſome ſtrange Chimæra, the iſſue of an idle braine; one that had never any being on the Earth. The others, as unqueſtionably, have made him in his life, a dangerous and bloudy Hereticke: and ſince his death, a wretched Soule amongſt the damned. On both ſides, Satis pro imperio. For this cauſe, it hath often beene one of my chiefeſt wiſhes, that ſome of thoſe, whoſe

whoſe names are great for learning, and eminent in point of knowledge; would undertake the vindicating of this iniured Saint. *But finding none, that have as yet adventured in it: I rather choſe to put my ſelfe upon the taske, than that* Saint GEORGE *ſhould longer ſuffer in his honour, and this Realme in him. The worke, ſuch as it is, next under his moſt ſacred Maieſtie, I conſecrate to you (moſt excellent* Kings, Princes, *and* Peeres) *and to the honour of that moſt noble Order, whereof you are; and in defence of which you were all ingaged, at your ſeverall Inſtallations. You celebrate* St. GEORGE'S *Feaſt, with many ſtately and magnificent Ceremonies: you weare his image and repreſentation as your chiefeſt Ornament; you count it an eſpeciall honour, to be called his* Knights. *I doubt not therefore, but* St. GEORGE *thus vindicated from the pennes and ſtomacke of his* Enemies, *will finde a gracious welcome to you: and that you will be pleaſed for* St. GEORGE'S *ſake, to entertaine a favourable opinion both of the Worke and of the Author. In a full hope whereof, I doe with all Humilitie and Reverence, ſubſcribe my ſelfe*

The moſt unfainedly devoted
unto your Noble and
Heroicke Order,

PET. HEYLYN.

Errata.

PAge, 18. line, 19. for all, read, almoſt all. Twice in the booke, for *See Vſum Sarum*, r. *Sec. Vſum Sarum*. Pag. 213. In the beginning of the Chapter, blot out, *Of the bodies of the Dead*. Pag. 240. l. ult. for 30000. r. 300000. And laſtly, whereas it is reckoned (p. 314. l. 4.) as an ordinarie habit of the moſt noble Order of the *Garter*, to weare a *Cloke with the Surme on the left ſhoulder of it, in his full glory*: Let the miſtake be thus amended; *A Cloke with a device upon the left ſhoulder of it, compaſſing round* the Garter, *and* St. GEORGE's *Croſſe*. Such other litterall Errors as occurre in it, the Reader may correct and pardon: theſe are the principall.

SYLLABVS

SYLLABVS CAPITVM.

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CHAP. III.

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THE

THE HISTORIE OF That most famous Saint and Soldier of CHRIST IESUS, S^t. GEORGE of CAPPADOCIA; Asserted from the Fictions of the middle Ages of the Church, and opposition of the present.

THE PREFACE.

(1) *The nature of Curiositie:* (2) *And proneneſſe of the preſent Age, to new fancies.* (3) *The opening of the cauſe in hand.* (4) *The Reaſons which induced the Author, to undertake the Patronage of St.* George's *Cauſe, and Hiſtorie.* (5) *His reſolution in it; and the manner of his proceeding.* (6) *The method of the whole.* (7) *The Authors free ſubmiſſion of himſelfe, and his performance, to the wiſe and learned.*

(1)

IT is a ſad Complaint of *Melchior Canus*, that many of us in this more neate and curious Age, doe peeviſhly (to ſay no worſe) reject thoſe ancient Stories, which are commended to us in the beſt and graveſt Authors.

Lib. 11. Cap 4.

thors. *Plerique, noſtra hac ætate, perversè, ne dicam impudenter, res, quas eſſe geſtas gravißimi autores teſtati ſunt, in dubium vocant.* So hee; and certainly, he ſpake it not at randome: but as a man which well fore-ſaw to what extremities, that reſtleſſe humour of leaving nothing undiſcuſſed; and not ſo onely, but leaving nothing in the ſtate wee found it; at the laſt would bring us. For ſuch the nature is of Curioſitie, eſpecially if once attended with Selfe-love, and that vnquiet ſpirit of Oppoſition: that wee are alwayes watchfull to prie into the paſſages of former Times and Authors; and leaue no path vntroden, how crooked and indirect ſoever, which may conduce to the advancement eyther of our cauſe or credit. By meanes whereof, as ſometimes happily wee doe good ſervice to the *Common-wealth of Learning*, in the correcting of an Errour: ſo for the moſt part, wee involue it in uncertainties, or broach new errours vnder a pretence of canvaſſing *the Old*; or by denying credit to Antiquitie, we onely teach poſteritie, how litle credit may be due vnto our ſelves.

(2) I ſay not this, to blunt the edge of any vertuous endeavours; nor to the prejudice of thoſe heroicke ſpirits, by whom ſo many of the ancient Writers, which had beene buried in their owne duſt, and made a prey to moathes and cob-webs, have beene reſtor'd vnto themſelues. Ill may I proſper in my Studies, if I deny the leaſt of due reſpects to them, to whoſe moſt fortunate and

and painfull travailes, wee owe no lesse than to the Authors. Nor would I gladly be esteem'd a *Patron*, eyther of lazie ignorance, or of dull credulitie: nor willingly bee thought to countenance those of the vulgar Heard, who runne into receiv'd opinions, as *Calderinus*, in *Ludovic Vives*, did to Massee. *Eamus ergo* (said he) *quia sic placet, in communes errores.* Not so. I know it argues a degenerous and ignoble mind, barely and simply to submit it selfe unto the tyrannie of popular fames, or old traditions: not daring once to search into them, to see at least some shew of reason in our bondage. Much like those noble Housekeepers, so much commended in the Country; who rather choose to haue their judgements question'd in giving entertainment vnto all; than that their Hospitalitie should bee accused, in excluding any. Onely I said it, a litle to take downe, if possible; that height of selfe-conceit and stomacke, wherewith too many of vs doe affront those Worthies of the former dayes, and set our selves against our Fathers. Which humour if it once possesse vs, in spight of him that told vs, *nihil novum est sub sole*; without regard of him that said it, *quia vetus est melius*; we must have every thing as new and moderne, as our selves: *new Organons for Logicke, new models of Divinity*; scarce any thing which hath beene hitherto resolv'd, eyther in *Philologicall Theologie*, or in *Philosophie*, no not in Ecclesiasticall or civill History; not new, not altered. The rendries and decisions of

of our Anceſtours, growne as unfaſhionable, as their garments: and if we pleaſe our ſelves in any thing, it muſt be ſomewhat which is done according to the *neweſt Cut*: So, that were *Martial* now alive, he might with good applauſe correct himſelfe in that one paſſage of his Epigram to *Regulus*; where he complaine's how much the latter wits were diſreſpected, compar'd unto the former: he might I ſay, correct himſelfe, and reade it thus:

Epigr. l. 5. 10.

Hi ſunt invidiæ nimirum Regule mores,
Præferat antiquis ſemper ut illa nova.
Such is the envie of the preſent dayes,
That onely new conceits are worthy praiſe.

(63) That ſo it is, is more than manifeſt: how juſtly, and with what diſadvantage to reverend and ſacred truth, might ſoone be made apparant by looking over the particulars. Ἀνάγκη γὰρ ἐπιεικῆ τὸν ὀξὺν, κ.τ.λ. in the words of *Ariſtotle*. To ſcanne them over all, as it were infinite in it ſelfe; ſo were it nothing to the buſineſſe now in hand: unleſſe to ſhew, how much the truth hath ſuffered, not onely in our preſent Argument, but in thoſe alſo. Let thoſe, whoſe full abilities in all the rarities of Learning, haue fitted them for undertakings of this noble nature; adventure in this worke: to make thoſe ancient friends, *Antiquitie* and *Veritie*, ſhake hands, and live againe together. It is a burden worthy of their ſhoul-

Ethic. l. 1. c. 4.

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ders onely, and to them I leave it. For me it is inough, if in the leaſt degree I may bee ſerviceable in this kind: to free one onely captivated truth, out of the Dungeons where of late it was impriſon'd: if for th' incouragement of others, I make it evident in this, *quàm magna veritas*, how great the truth is, and how mightily it will prevaile. Not to ſtand longer in the entrance, my purpoſe is to write in briefe, the Storie of that moſt bleſſed Saint and Soldier of CHRIST IESUS, St. *George* of *Cappadocia*: and to produce ſuch teſtimonies in defence thereof, as all the Ages of the Church ſucceſſively have given him. No Saint in all the Calendar, the glorious Company of the *Apoſtles* excepted onely; ſcarce any of the *Noble Armie of the Martyrs*, able to ſhew a cleerer title to the Crowne of Martyrdome, or to produce more evidence to juſtifie his right vnto that honour: and yet not any of that *goodly Fellowſhip*, more ignobly handled; more ſhamefully diſcarded. For having in the generall vouche and confeſſion of the Church, beene reckoned with the Saints departed; a Feſtivall allotted to his memory, and Temples conſecrated by his name: for, having in the latter Ages of the world, beene honour'd as a *Patron* of *Chriſtianitie*; and of ſpeciall credit and opinion with us here in *England*: wee now are taught a Leſſon ſo exactly contrary, that fire and water cannot be at greater difference. St. *George*, if they may bee beleeved which ſay it, muſt now no longer bee conceiv'd, as one that e-

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ver liv'd, or mov'd or had any being: or if a man at all, a wicked man, an *Arian*. This they affirme for certaine, and they affirme it with such confidence: as if they meant to leave us nothing, but this miserable choyce, of two such fatall mischiefes, both dangerous and extreame to choose the least.

Pudet hæc opprobria nobis
Et dici potuisse, & non potuisse refelli.

Foule shame it were, should they St. *George* defie;
And we stand mute, not able to replie.

(4) A thing as I conceive it, dishonorable unto God, that those of his retinue in the Heaven of Heavens, should at the suite of Curious and unquiet men, bee thus put under an Arrest, and so laid up for ever, in the Gaole of utter darknesse, or at the best, bound over to eternall silence & oblivion. A thing, as I conceive it, injurious to the *new Ierusalem*, made poorer by the losse of such a great & glorious Citizen: & to that blessed Corporation of the Saints themselves, so to be baffled of their rights and ancient liberties. Nor is it lesse to the dishonour of the holy Church, which hitherto hath reckon'd him among the Saints, and as a Saint, given him the honour due unto his name: nor to the Princes of this Kingdome, which haue elected him the *Patron* of their most noble Order of the *Garter*: or to those famous Peeres, his Knights, which every yeare doe

doe solemnize his Festivall with many noble Ceremonies; nor lastly, is it lesse to the dishonour of that High Court of Parliament, who since the Reformation hath thought it no impiety, to entitle him S. *George the Martyr*. For in the first of *Edward* the *6. Cap.* 14. &c. wee find a mention of *the free Chappell of S. George the Martyr*, scituate in the Castle of *Windsore*: and in the 5. of Queene *Elizabeth*, *Cap.* 2. *the Feast of S. George the Martyr* is expressely mention'd; to inquire no further. *Quod itaq; felix faustumq; sit, &c.* In the feare therefore of Almighty God, and to the honour of the Saints, his blessed Courtiers; I have adventur'd to restore this glorious Martyr to his place: not in the Heavens, from whence the powers of man were never able to remove him; but in the good opinions of us men, from which we have of late displac'd him. And as my duty binds mee next, in honour of the *Holy Church throughout the World*, and to the glorie of my gracious Lord and Master, the service of my Countrie, the satisfaction of my Brethren; and for the full content of that most noble Order, which I am sure hate nothing more, than *Superstitious Vanities*: I have endeavour'd, that neither wee become asham'd of our St. *George*; nor he of us: *Dij cœpis aspirate meis.*

(5) I know that in the prosecution of this Argument, I cannot choose but meet with many prejudices: the names and dictates &c. of those reverend and famous men, which have affirm'd

the contrary; the cenſures and rebukes of ſuch, who would have all things paſſe for currant, which are found extant in their Writings. But in the ſearch of truth, wee muſt not be afraid of names, or cenſures. *Luther* had never ventured on the reformation of Religion: had hee beene eyther frighted by the Names of *Schole-men*, or terrified by any of the *Bulls* from *Rome*, or otherwiſe affraid of Opinion. Nor can I thinke it, more unpardonable in mee, to diſſent from them; than firſt it was in them, to differ from *Antiquitie*. It was a noble ſaying of the great Philoſopher, καὶ δεῖν ἐπὶ σωτηρίᾳ τῆς ἀληθείας καὶ τὰ οἰκεῖα ἀναιρεῖν, That when wee make a ſearch for truth, *wee muſt have no reſpect of perſons*: and thereupon wee uſe it for a Proverbe, *Amicus Socrates, amicus Plato, magis amica veritas.* Truth is the maine of my enquirie, I haue *Antiquitie* to friend, and the tradition of the *Church*, my *Sanctuarie*. What ſhould I feare in ſuch a cauſe, and ſo well ſeconded? Beſides I cannot thinke, that ever thoſe moſt bleſſed Spirits now with GOD, to whom wee ſtand indebted for ſo many helpes in Pietie and Learning: did ever hope to have their writings reckoned, as unqueſtionable. *Sic inſtituere maiores, poſteri imitantur:* This only was a priviledge of the Apoſtles; that as *they Preached*, ſo *we* alſo ſhould *beleeve*. If ſo, then as it is no injurie unto them, that we joyne with them, in an enquiry after Truth; which with ſuch diligence they

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Tac. de Mor. Germ.

they ſought: ſo neither, if wee take another and a nearer way unto it; when wee perceive them, cyther through errour, or infirmitie, to have gone aſide. Their Names as oft as I haue cauſe to uſe them, I ſhall not mention without honour: their words I ſhall lay downe ingenuouſly, and as I find them; without cenſure: Their reaſons I ſhall examine modeſtly, and with due regard; ſuch as their perſons doe deſerve. Thoſe Authors, with whoſe weapons I haue made choyce to fight this battaile; I ſhall uſe alſo in the ſame manner: aſſigning every man his time, giving to every one his due; not ſparing thoſe which make moſt for mee, if I find them faultie.

(6) My method ſhall be this. I know the Church of *Rome* too full of libertie in framing of *the Legends*, by mixing Truths with Fictions, and ſuffering the corrupt and dangerous tales of Heretickes, to be wrought in, with both: hath given the cheiſe occaſion, that this our *Saint*, with others, have in theſe latter dayes beene brought unto their tryall. Firſt therefore, I ſhall make a ſhort relation of ſuch unwarrantable tales, as are found of him in the *Legend*, or ſet abroad by ſome late Fablers of our owne; or obtruded on the Church by heretickes. That done, I ſhall report in their owne words, the ſeverall conceits of them; who have endeavoured to perſwade us, that there was never ſuch a man, as our St. *George*: and next, of them, who haue beene diligent to prove our *Saint*, to bee an *Arian Biſhop*; *v.* Chap. 3 §. 6.

ſhop; *a bloudy Butcher* (as one calls him) *of the true Chriſtians*. Not that I ſhall produce them all; but ſome onely of the cheifeſt: ſome fiue or ſixe perhaps, of each of the opinions; *Et magna partium momenta*, the founders and abettours. Their arguments, which are not many, I ſhall quickly anſwere; proceeding ſo to ſuch records, as yeild moſt teſtimonie to our *Saint*: the time and manner of his Death, the honour done unto his Relickes, to his memory; not onely by the Church, but by the greateſt Kings and Princes of the Chriſtian world. In which, I ſhall adhere eſpecially to the plaine words and meanings of thoſe Authors, whoſe authorities I urge, not wreſting them aſide, or ſtopping of their mouthes, when they ſpeake not to my purpoſe. My ſtudy is for truth, not faction. And if at any time, which is but ſeldome, I ſhall take liberty to uſe conjectures in the explaining of ſome paſſage, which elſe might give occaſion of exception: I hope it will be ſaid, that I am only εὐτόλμος, ingenuouſly bold; not τόλμηρος, audaciouſly preſumptuous.

(7) The whole worke, as it is conſecrated, next under GOD, unto the ſervice of his moſt excellent Majeſty, and of this flouriſhing Church whereof wee are; both which are principally intereſſed in this cauſe, by reaſon of the Honours which they have confer'd upon our *Martyr*: ſo from them cheifly, I expect my cenſure; yet ſo, that I ſubmit it alſo to the cenſure of all honeſt, learned, and religious men; whom I beſeech with

with all respective reverence, to pardon such mistakes, if any bee, which their more able knowledge shall discover to them; and though they thinke not fit, to approve the worke, to commend my purpose. Those selfe conceited ones, which are so stiffe (as King *Harry* used to say) in *their new Sumpsimus*; and whose opinions hang upon anothers sleeve, not to bee taken off with reason; I leave unto the jolly humour of their singularities. Against such men, I am resolv'd to entertaine the resolution of *Mimnermus*, as hee hath thus expressed it:

Τὴν σ' αυτῦ φρένα τέρπε, λυσπλεγέων δὲ πολίτων
Ἄλλός τις σὲ κακῶς, ἄλλος ἄμεινον ἐρεῖ.

Reioyce my Soule: though some offended bee
And speake thee foule; others will cherish thee.

(6) I cannot but be conscious to my selfe, that there are many things omitted, in this following Discourse; which might adde further lustre to the cause, and vindicate St. *George*'s honour with the more applause, and satisfaction. Yet I must say withall, that nothing is omitted in it, which eyther my memory could prompt unto mee; or which by diligent enquirie into all kind of Authors, which I thought likely to afford me any helpes; might possibly be met with. If any one, who shall vouchsafe to cast his eye upon it, will please to let mee know wherein I am defectiue;

fective; and give mee such directions, as may be serviceable to the perfection of this worke: I shall with joy and thankfulnesse accept them; and willingly make knowne, by whom I profit. Which if they doe: and that they would be pleased so farre to grace mee, is in the chiefe of my desires. I doubt not but St. *George* will bee againe as high in our opinion, as in the Times before us, most affected to his memorie. This, as I then should happily presume of; so I despaire not of it now: submitting, as before I sayd, my selfe and my performance, unto all honest, learned, and religious men; and to them onely.

As for the rest,

Odi profanum vulgus, & arceo.

CHAP. I.

CHAP. I.

(1) *Three kindes of Impoſture.* (2) *The firſt Author of Scholaſticall or fabulous Hiſtorie.* (3) *The three ages of the Church in theſe later times.* (4) Iacobus de Voragine, *the Author of the* Golden Legend: *his time and qualitie.* (5) *His fiction of St.* George's *killing of the Dragon.* (6) *The remainder of the Legend, continued out of* Ovid. (7) *The fable of St.* George's *Birth in* England: (8) *Poetically countenanced by* Edm. Spencer. (9) *The Legend of the Dragon, reiected by the learned Romaniſts.* (10) *Defended by* Geo. Wicelius. (11) *The Scene thereof removed from* Africke, *into* Aſia.

(1)

THat excellent though unfortunate Sir FRANCIS BACON, created afterwards Lord *Veralam*, and Vicount *St. Albons*; in his *religious Eſſayes*, thus informes us. There „ are (ſaith he) three formes of ſpeaking, which „ are, as it were, the ſtyle and phraſe of impoſture: „ By the firſt kind of which, the capacitie and wit „ of man is ferter'd and intangled: by the ſecond, „ it is trained on, and inveigled; and by the third, „ aſtonish'd and inchanted. The firſt of theſe, he at- „ tributes unto the *Schoole-men*: the laſt, to thoſe „ which trade in myſteries and parables. The ſe-

„ cond is, of them, who out of the vanity of their „ wit, (as *Church-Poets*) doe make and devise all va- „ rietie of Tales, Stories, and examples; where- „ by mens minds may be led into beleefe: from „ whence grow the *Legends*, and the infinite and „ fabulous inventions and dreames of the anci- „ ent Hereticks. So that wee see two severall dis- eases, or corruptions of Storie rather, to proceed from one and the same Fountaine, Vanitie of Wit; though after, they have diverse ends, and different purposes: the purpose of the *Legend*, being to advance the reputation of the Saint; the project of the Heretick, to make the Saint a countenance and Patron to his Cause. With each of these diseases, the Storie of our Saint, and many others also of that glorious Company, are deepely tainted: the Hereticks inserting such passages into their Histories, as might perswade the world to thinke them of their party; the others labouring so to describe their lives and passions, as might procure unto their shrines, a greater measure of Devotion and attendance. The one of these, an effect onely of a superstitious Piety, the other a designe of a malicious cunning.

(a) And first beginning with the *Legenda-ries*, which of these two Impostors are the last in time, and least in danger; they tooke beginning from one *Peter*, firnamed *Comestor*: the Author, as his friends doe stile him, and as himselfe inscribe's his worke; of the *Scholasticall Historie*. But they which looke upon his Writings with the

the eye of judgment, and not of blind Affection, have thought it fitter to bestow upon him that Character, which I haue somewhere read of *Herodotus*: and to intitle him, *Fabulosæ Historiæ Patrem*, the Father and Originall of all those fabulous *Tales* and *Legends*, which at this day are so frequent in the *Roman* Church. Sure I am, that *Bellarmine* hath given him this Censure, that he inserted into the sacred Stories of the Bible, many things out of vulgar glosses, and prophane Authors; not rarely mingling with it uncertaine and unprofitable Fables. *Scripsit autem* (saith he) *inserens verbis sacris multa ex glossis, & ex prophanis Auctoribus; & non rarò admiscens incertas Historias.* He liv'd and writ about the yeare 1150. which Age, with that that followed, may most deservedly be intituled *Fabulous.* De Script. Eccles.

(3) For as the learned *Varro* call'd the first Ages of the world, before the Floud, (conceive it of *Deucalion*) *ignotæ* obscure, because of the ignorance thereof; and those which were before the first *Olympiad*, *nubilæ* Fabulous, because of those so frequent Fables of the Gods and Goddesses, in them delivered; but those that next succeeded them, *incertæ* Historicall, the writings of it beginning now to be worthy credit: so is it also in these latter Ages of the Church. There was a time, which *Bellarmine* doth call *Infelix seculum*, a time of ignorance and darknesse: which lasted from the yeare 900. unto the yeare 1100. or thereabouts. There also was a time, which In Chronol.

wee

wee may properly call μυθωδη, or Fabulous; delighted only in the myracles & apparitions of the Saints, with other matters of that nature: the fruits of superstitious fancies. And last of all, when learning was reviv'd by *Petrarch*, and his endeavours seconded by *Fl. Blondus*, *Aeneas Sylvius*, *Picus Mirandula*, and others of that time and Country; the Church may justly stile her Acts and Monuments, Historicall, and true: the knowledge of the present times, having expell'd the ignorance of the first Ages, and discovered the fabulous vanities of the other.

(4) Not to search further in this Argument, let it suffice that we have found the first Father of the *Legendaries*, in the Westerne Churches: nor is it to be doubted, but that he had a fruitfull issue, in an age so prone to Superstition. Of these, the man of greatest Fame, was *Iames* Archbishop of *Genoa*, in *Italie*; a native of that Country: his surname, *De Voragine*, so call'd in the opinion of *Helvicus*, *quasi Vorago esset Bibliorum, propter crebras allegationes*; because he was so great a Student in the Holy Scriptures, so frequent in quotations. *Philippus Bergomensis*, and *Possevin* since him, will rather have it to bee *de Viragine*, a little Village in the territorie of *Genoa*, the place of his Nativity. *Oraus*, in his *Nomenclator*, placeth him, *ad Annum* 1278. *Helvicus*, in the yeere 1280. And *Bergomensis* ten yeeres after, *Anno* 1290. None of them differing from the truth, though from themselves. The last of these, give's him the commendation

dation both of Eloquence and Learning: and *Vossius* makes him, in his worke *de Latinis Historicis*, to be the first Translatour of the Bible into the *Italian* language. His workes were many, and of good opinion in the Church: but none of equall credit with the Historie, which he collected of the lives of Saints. Himselfe intituleth it, *Historia Lombardica*; call'd by the people, for the excellency thereof, (as it was then conceiv'd) the *Golden Legend*. A booke in the esteeme and judgment of those times, of high desert: how ever now the learned Papists haue rejected it with „ shame inough. There is (saith Master *Harding* „ in his *Detection*) an old Moathe-eaten booke, „ wherin Saints lives are said to be contein'd; cer- „ taine it is, that among some true stories, are many „ vaine fables written. And *Lud. Vives* give's him this censure for a farewell, that he was *homo ferrei oris, plumbei Cordis*; some also adde, *Animi certè parùm prudentis & severi*; a man of litlewit, and lesse judgment, a leaden heart, and a brazen forehead.

L. 4. ad Pag. 131 Pag. 251. b.

De Tradend. discipl. l. 2.

(6) Of him, and of his *Legend*, more hereafter: and for the present, let us looke upon him, in his so memorated Storie of St. *George*, and of the Dragon. He begins it thus. *Georgius Tribunus, genere Cappadox, pervenit quadam vice in Provinciam Lybiæ, in civitatem quæ dicitur Silena: iuxta quam Civitatem erat stagnum instar Maris, in quo Draco pestifer latitabat; statuq; suo ad muros civitatis accedens, omnes inficiebat: quapropter com-*

V. Chapt. 5. §. 9. 10.

compulsi cives duas oves quotidiè ſibi dabant, ut eius furorem ſedarent. Cum ergo iam oves pene deficerent, inito conſilio ovem cum adiuncto homine tribuebant. Cum igitur ſorte omnium filij & filiæ conſumpti eſſent, quadam vice, filia Regis unica ſorte eſt deprehenſa, & Draconi adiudicata, &c. Once on a time (for ſo wee will begin it) St. *George* of *Cappadocia*, a Colonell or a Tribune of the Soldiers at that time, came to the Country of *Lybia*, and to the Citie of *Siſena*, (A City, as *Don Quixote* ſaid of his Kingdome errant, that is not to bee found in all the Map.) Neere to this Towne, there whs a Lake as big as any Sea, God bleſſe us; and in that Lake a deadly Dragon, which with his breath did poyſon all the Country round about him: and therefore the poore people were compell'd, God helpe em, to give him every day two ſheepe, to keepe him quiet. At laſt, when all their ſheepe were ſpent, alas poore people, they were compell'd to give him every day one ſheepe, and one man or one woman with it, to make up the number. And then when almoſt all their Sonnes and Daughters had beene eaten, at length the cruell and unlucky lot fell upon the Kings Daughter, her Fathers onely Child, and her mothers bleſſing. It was a ſorry houſe I warrant you, but who could helpe it, the poore Lady was drawne forth into the Fields, and ſtript of all her gay attire, and bound unto a ſtake, and ready for the foule Feind that was to eate her, &c.

(6) So

(6) So farre the Storie, or the Tale rather in the *Legend*: the rest of it for the more variety, we will make bold to borrow out of *Ovids Metamorph.* who in his *Perseus* and *Andromeda*, hath very perfectly expres'd the Progresse of the fiction, so perfectly, that were the names changed, and the occasion altered; wee might with good reason affirme it for the same, as indeed it is. But thus the Poet:

Quam simul ad duras religatam brachia cautes
Vidit Abantiades; nisi quòd levis aura capillos
Moverat, & tepido manabant lumina fletu,
Marmoreum ratus esset opus, &c.

Metamorph. l. 1.

This, and the rest that followes, thus rendred by Sir *George Sandys*, by whom this Author is translated, even to the wonder and the envie of his Reader.

Whom when the Heros *saw to hard Rocks chain'd,*
But that warme tears from charged eye-springs drain'd,
And light winds gently fann'd her fluent haire,
He would haue thought her Marble. Ere aware
He fire attracteth; and astonisht by
Her beauty, had almost forgot to flye.
Who lighting said, O faireſt of thy kind,
More worthy of those bands which Lovers binde,
Than these rude gyves; the Land by thee renown'd
Thy name, thy birth declare, and why thus bound.

At

At firſt the ſilent Virgin was afraid
To ſpeake to a man, and modeſtly had made
A vizard of her hands; but they were tied:
And yet abortive teares their Fountaines hide.
Still urg'd, leſt ſhe ſhould wrong her innocence,
As if aſham'd to utter her offence;
Her Country ſhe diſcover's, and her name,
Her beauteous mothers confidence and blame, &c.
When, as a Gally with fore-fixed prowe
Row'd by the ſweats of ſlaves, the Sea doth plowe:
Even ſo the Monſter furroweth with his breſt
The foaming Flood, and to the neere Rocke preſt;
Not farther diſtant than a man might ſling,
A way-inforcing Bullet from a ſling.
Forthwith the youthfull iſſue of rich ſhowers,
Earth puſhing from him, to the blew skie towre's.
And as Iove's *bird, when ſhe from high ſurvaie's*
A Dragon basking in Apollo's *Rayes,*
Deſcend's vnſeene; and through his necks blew ſcales
(To ſhun his deadly teeth) her talons nailes:
So ſwiftly ſtoopes high pitch'd Inachides
Through ſinging aire; then on his backe doth ſeaze;
And neare his right finne ſheathes his crooked ſword
Vp to the hilts; who deeply wounded, roar'd.
Now capers in the aire, now dives below
The troubled Waves, now turnes upon his foe:
Much like a chafed Boare, whom eager hounds
Have at a Bay, and terrifie with ſounds.
He with ſwift wings his greedy chops avoyde's,
Now with his Fawchion wounds his ſcaly ſides.

Now his shell-rough-cast backe; now where the taile
Ends in a Fish, or parts expos'd t'assaile.
A streame mixt with his blood the monster flings
From his wide throate; which wets his heavy wings.
Nor longer dares the weary Youth relie
On their support. He sees a Rocke hard by;
There light's: and holding by the Rocks extent,
His oft-thrust sword into his bowels sent.
The shoare rings with th' applause that fils the skie.
Then came the aged King and Queene with joy
To greet him Conquerour, whom now they call
The Saviour of their house, and of them all.
And up the Ladie came freed from her chaines;
The cause, and recompence of all his paines.

So farre the storie out of *Ovid*. The rest that followes in the *Legend*, is the baptizing of this King, his redeem'd Daughter, and his people: which done, and some instructions left among them, for their better progresse in the faith; hee commended them to God.

(7) This Fable of the Dragon, as it was very gracious with the people of those times; so did it quickly spread abroad: and in the close, when others did neglect it, became a principall Pageant in that doughty Historie of *the seaven Champions*. The Author of which Pamphlet, to the no small advancement, as he takes it, of the *English* name; hath made him to be borne of *English* Parentage, and of the *royall blood*. His Father, the Lord *Albert*, Lord Steward of the Kingdome; his Mother

ther Daughter to the King; his birth-place, *Coventrey*: this last most probable, for like a *Coventrey* man, hee did his best at first; in his so dangerous an encounter with a burning Dragon in the Land of *Egypt*. Mark'd at his birth (forsooth) with *a red bloody Crosse*, on his right *hand*; *a golden Garter*, on his left *leg*; and a red Dragon on his brest: but even as soone as borne, conveied from thence by *Caleb*, an Enchantresse of the Woods, and there I leave him.

(8) To this Relation, of his being borne of *English* Parentage, our admir'd *Spencer*, although poëtically, doth seeme to give some countenance: where he brings in his *holy Hermite, heavenly Contemplation*, thus laying to St. *George*, the *Redcrosse Knight*, his Parentage and Country.

65.

Faery Qu. l. 1. cant. 10.

I wot (quoth he) thou springst from ancient race
Of Saxon *Kings, that have with mighty hand,*
And many bloudy battailes fought in place,
High rear'd their royall Throne in Brittaine *land;*
And vanquish'd them unable to withstand.
From thence a Faerie *thee unweeting reft,*
There as thou slepst in tender swadling band:
And her base Elfin *brood, there for thee left,*
Such men doe changelings call, so chang'd by Faeries (*theft.*

66.

Thence she thee brought into this Faerie *Lond,*
And in an heaped furrow did thee hide;

Where

Where thee a Ploughman *all unweeting fond,*
As he his toileſome teame that way did guide;
And brought thee up in Ploughmans *ſtate to bide,*
Whereof Georgos *he thee gave to name:*
Till prickt with courage, and thy forces pride,
To Faery *Court thou cam'ſt to ſeeke for fame;*
And prove thy puiſſant armes, as ſeemes thee beſt be-
came.

(9) But to returne againe unto the *Legend*, according as in thoſe times it was commonly receiv'd; we have it almoſt word for word in *Antoninus Florentinus*. Who though in other of his ſtories, he is conceiv'd to give too much credit to popular reports: in this particular he hath playd the part of a *Relatour* onely, not an approover of the *Fable*. For in the Cloſe he tels us, that this the *Legend* of St. *George*, is reckoned by *Gelaſius inter apocryphas Scripturas*; For many paſſages therein which may well be doubted, *ut de Dracone interfecto, & filia Regis per eum liberata, &c.* as for example, this his encounter with the Dragon. Much alſo to this purpoſe *Raphael Volaterran*, who flouriſh'd in the time of Pope *Iulio* the ſecond, (*anno viz.* 1506.) to whom his Worke is dedicated. *S. Georgius Martyr, genere Cappadox, Tribunus Militum ſub Diocletiano merebat. Draconem maximum in Africa exercitum terrentem, ſolus Deo fretus dicitur interemiſſe: quæ tamen Hiſtoria in Niceno Concilio, inter Apocrypha eſt habita.* „ St. *George* the *Martyr*, by birth a *Cappadocian*, „ was under *Diocletian*, one of the *Tribunes* of the „ Sol-

Summa Hiſtor. part. 1. *tit.* 8. §. 23.

„ Soldiers. It is reported of him, that he kill'd „ a great and dreadfull Dragon in the Land of *A.* „ *frica:* which Storie notwithstanding, is in the „ *Nicene* Councell (he meanes the Canon of *Ge-* „ *lasius*, made in a Councell of 72. Byshops) re- „ puted as *Apocryphall.* Where we may note, that onely his so memorated conflict with the Dragon is exploded, but not his Martyrdome, or being.

(10) Onely *Wicelius*, of as many as I have seene, endeavours to make good the *Tale*, by reason. A man of good abilities in Learning, and, as we may conjecture by his writings, no furious *Papist:* however it hath pleas'd *Balæus*, to give him that unworthy title, of *Papisticus adulator*, a Popish Parasite. *He* in his *Hagiographie*, or History of the Saints, writtē, as it appeares by his *Epistle Ded.* in the yeare 1541. doth argue thus. *Gentilitas persuasa fabulis poeticis, credidit quicquid fingebatur de tauro Marathronio, & apro Caledonio, belluis terræ exitiosissimis. Verùm quando nos omnipotentiæ divinæ fortitèr gesta omnia religiosè adscribimus; nil erit absurdum, Draconem Lybicum abs Deo per dextram Christiani equitis è medio sublatum, ne plus damni inferret miseris mortalibus.* The Gentiles (saith „ he) induced thereunto by poëticall fictions one- „ ly, did willingly beleeve the stories told unto „ them, of the *Caledonian* Boare, destroyed by *Me-* „ *leager*; & of the *Marathronian* Bull, wch was slain „ by *Hercules*. What error is it then, or what absur- „ dity, if wē wch attribute all noble Acts unto the „ migh-

Cent. 3. c. 38.

In Georgio.

„ mighty hand of God; if we (I say) believe, that „ God destroyed this *Lybian* Dragon, by the va- „ lor of a *Christian* Champiõ? So he. His argument, we see; is drawne *à posse Dei*, from the power of God, which no man question'd; and wherein the businesse is mistaken; the scruple being, not what might possibly be done by God, in the extent of power; but what was done in truth of Story. Sr. *W. Rawleigh*, in his most excellent Historie of the *World*, seeme's somewhat to incline this way, but of him and his conceit, in a place more proper. *v.* part. 2. Ch. 8. §. 10.

(11) Thus have we spoken hitherto, of an *African*, or *Lybian* Dragon; for so it is reported in the *Legend*, and in those other Authors whose testimonies wee have used: but wee must now remove our Scene, and carry the whole story with us into *Asia*. How this was done, or by what meanes, I am not able to determine: unlesse perhaps those Spirits, (for I dare not call thẽ Angels) which translated the dwelling house of the blessed Virgin, out of *Asia* into *Europe*; to make some satisfaction for that injurie, conveied the storie of this *Dragon*, out of *Africk* into *Asia*. Sure I am, that they of *Syria* and *Palestine*, are very confident, that the Dragon was their Country-man; and that St. *George* encountred him in the Plaines of *Libanus*, neere unto *Berytus*, now *Barutti*, a chiefe Towne of *Syro-Phœnicia*. Thus witnesseth *Ludov. Patritius*, in the first booke of his owne Travels, speaking of this *Berytus*. *Nihil ibi memoratu dignum præter id quod incolæ memorant, locum* Cap. 3.

viz. vetustate exesum, squalentemq; ubi autumant D. Georgium Regis filiam ab immanissimo Dracone asseruisse, &c. We found there nothing worthy note, but an old ruinous Chappell, built in the place, where, as they say, St. *George* redeem'd the Kings Daughter, out of the very jawes of a dreadfull *Dragon*. So hee: and he begun his journey *anno* 1504. or thereabouts, during the Raigne of EMANVELL King of *Portugall*; to whom, at his returne to *Lisbone*, hee addressed himselfe. *Adrichomius* in his *Description of the holy Land, anno* 1589. goeth more particularly to worke, and makes the place to be, as before wee said, the Feilds of *Libanus*, betweene the Rivers of *Zidon* and *Adonis*. Where in his Map of *Aser*, we have the pictures of the Dragon and the Knight, in a fearefull skirmish: and in his text he tels us, that the place is by the Natives call'd by the name of *Cappadocia* (it being, wee must thinke, the birth-place of S. *George's* glories:) and that St. *George* there kill'd the Dragon. *In hoc loco, qui ab incolis Cappadocia appellatur, non longè a Beryto, memorant inclytum Christi militem D. Georgium, Regis filiam, &c.* as he there hath it. In memory of which exployt, there was a Castle, & an Oratorie, built after in the same place, being consecrated to Saint *George*: and the whole Country thereabouts, to this day call'd St. *George's Valley*. If this suffice not for the removing of it into *Asia*, we may reade „ in Mr. *Seldens* notes on the *Poly-Olbion*, that hee „ is pictured in his Knightly forme at *Beryth* a „ City

Num. 9.

Pag. 68.

„ City of *Cyprus* (he means questionlesse of *Syria*)
„ with a Dragon under him, and a young Maide
„ kneeling to him. An Argument no doubt, whereby the people make themselves beleeve, that the great Dragon was kill'd within their borders: even as to justifie the *Tale* of our Sir *Bevis*, and his Page the Gyant *Ascapart*; the people of *Southampton*, have placed their portraitures upon their gate.

But of the *Legend*, and those unwarrantable Fables thence arising, we have spoke inough. Only me thinkes this their exact and punctuall pointing out the place, of this great duell, brings in my mind, what I have somewhere read of the blind Senatour *Montanus*. Who beeing once at Supper with the Emperour *Tyberius*, highly commended the great Mullet, which hee heard say, was set before them on the *Table*; and shewed how faire it was, how fat, how it fill'd the Charger, how it lay: and ever as he spake, hee turn'd his face, and pointed with his finger to the higher end of the Table; whereas indeed, the Mullet was a great deale below him.

CHAP. II.

(1) *Of Heretickes and their Originall.* (2) *Their early practices to corrupt the Gospell.* (3) *Their arts to countenance their cause.* 4. *Their plots discover'd, and condemn'd; by Councels, and by Fathers.* (5) *The iniurie done by Heretickes, unto the History of St.* George. (6) *St.* Athanasius *accused for Magick by the* Arians. (7) *Of* Alexandra, Diocletians *wife in the* Arian Legend. (8) *The indiscretion of some Church-Historians in their choyce of Argument.*

(1)

I Have now done with the first kind of Impoſture, converſant about the Hiſtorie and lives of Saints, the laſt, as before I ſaid, in time, and the leaſt in danger. That onely did intend, to diſpoſe the mind to entertaine ungrounded Fables, doubtfull traditions, and unwarrantable fictions; whereby it might be rais'd unto a conſtant liking of thoſe parties, commended to it in thoſe Fables, fictions and traditions. But this that followes, endeavours principally to infect the underſtanding, and to prepare the will, to countenance that cauſe which themſelves ſupport: infuſing into every part and Section of their writings, ſome ſecret venome, which the unheedfull Reader may ſwallow

low unawares. That (as I said before) an effect onely of superstitious Piety: but this, a treacherous designe of malicious cunning. A cunning even as old as Heresie it selfe: Heresie I meane as now we take the word, for a malicious and stubborne opposition to the truth, delivered to us in the holy Gospell. I say as now we take the word, for if we take it accordingly as it hath bin used in ancient Authors, we have not onely Heresies in Christianity, but even in *Iudaisme*, in the Law of *Mahomet*, & in Philosophy both naturall & morall But take it as it is at this time used, and we referre the first originall thereof, to *Simon Magus*, τῷ πρωτοτόκῳ διαβόλου υἱῷ· the first begotten of the Divell, as *Ignatius* calls him. Out of his mouth came those *uncleane* and filthy *spirits*, like to the *Frogs* in the *Apocal.* which came out of the mouth of the *Dragon*, and out of the mouth of the *Beast*, and out of the mouth of the *false Prophets*: even *the spirits of Divels working myracles*. *Epistol. ad Tral.*

(2) No sooner came this τὸ γέννημα, ἐχιδνῶν. this *Generation of Vipers* forth into the world; but they presently began to doe *the will of him that sent them*: making as many as they could, which went upright in the way of Gods Commandements; at first to halt and stagger betweene two opinions; and at the last, to forsake the living God, and turne to *Baal*. The Divell when hee was his owne Agent, in his attempt to seduce our Saviour; assaulted him with Scripture, saying, *It is written*: and these his children must needs also

have a *Scriptum eſt*, the better to ſet off and reliſh their temptations. Onely the Divell of the two was the more ingenuous: for hee produc'd the words of Scripture, as they were in the ſacred Covenant, though with an ill intention: but theſe beſides an ill intention to ſeduce, will both corrupt that Scripture which they had amongſt them, and deviſe a new. In their attempts to corrupt the Scripture, they proceeded ſomewhat leyſurely; yet with more haſte, as the ſaying is, than with good ſpeed: for ſuch a vigilant eye the watchmen of the Church did keepe upon them, that they were inſtantly diſcovered. *Marcion*, as *Epiphanius* tells us, had alter'd and perverted ſome paſſages of holy Writ; but all obſerv'd by that good Father. So had the *Arians* corrupted in one place the Goſpell of St. *Iohn*, to make it ſerve their purpoſe: but this was noted (as himſelfe informes us) and reſtor'd by *Ambroſe*. In their deſignes to deviſe new Scripture, they began more early, but with like ſucceſſe: ſo early and ſo impudently, that they obtruded their moſt damnable inventions upon the Church; during the lives, and ſome of them, under the names of the Apoſtles. Of which ſort among others, were the Prophecies of *Enoch*, whereof and of the reſt, St. *Auſtin* gives this cenſure: *Vnde illa quæ ſub eius nomine proferuntur &c. rectè à prudentibus iudicantur non ipſius eſſe credenda; ſicut multa ſub nomibus & aliorum Prophetarum, & recentiora ſub nominibus Apoſtolorum, ab hæreticis proferuntur, quæ omnia ſub*

Hær. 42.

L. de S. Spi. c. 11.

De Civ. Dei, lib. 15.

sub nomine Apocryphorum, &c. Of this sort also were the Gospels of *Bartholmew*, and *Nicodemus*; the *Protoevangelium*, attributed to Saint *Iames*; the Preaching and *Itinerarie* of St. *Peter*, the travailes of St. *Paul* and *Thecla*; with others of that ranke and qualitie: not to say any thing of *Barchabas* and *Barchob*, and other Prophets of that nature, added unto the old Testament by the Hereticke *Basilides*. All these, and their associates of the same making, by the decreetall of Pope *Leo*, of that name the first, not only forbidden to be read, but sentenced to be abolish'd, and adjudg'd unto the fire. *Apocryphæ Scripturæ quæ sub nomine Apostolorum multarum habent seminarium falsitatum, non solùm interdicendæ, sed etiam penitus auferendæ, atq; ignibus tradendæ sunt.* So he, Can. 15.

(3) Nor were these ancient Heretickes excellent onely in their stratagems to deface and falsifie the ancient writers; but also in those more neate and subtill projects which they had among them to countenance and enlarge their cause. For certainly we may affirme it of the Heretickes, that as they are the *Children* of this *World*; so they *are wiser* in their wayes *than the Children of Light*. A cleare example of which *Aphorisme*, wee have in those of the *Arian* Faction, which holding longer, than any other of that dangerous nature in the Church; could not but be supported with a greater cunning. Of this kind was their accusing of their *Contraries* of *Magicke*, and *Sabellianisme*; their strict Confederacies and Combinations, to ruine

ruine thoſe that held againſt them; their artificiall plots to draw on others, to mainteine their partie; their curious choyce of inſtruments, whereby to compaſſe their intents. Thus did they joyne together, in the ſeverall Councels of *Antioch* and *Tyre*, to deſtroy *the Orthodox Profeſſours*. Thus did they winne upon *Conſtantia* (a woman of no kindred with her name) by one of ſpeciall ſanctitie in the appearance: and by her meanes, prevail'd upon the noble nature of her Brother *Conſtantine*. And thus by ſending Poaſt the ſame engine, which had wrought upon that Lady, to ſignifie the Emperours death unto the eldeſt of his Sonnes; and to deliver him his Fathers Teſtament, which was committed to their truſt: they did not only work upō him to ſupport their cauſe; but to ſtickle in it. So true is that of *Canus*, (although it may be truely verified of him and his:) *Hæreticorum diligentiam & induſtriam mirari ſatis non queo. Omnia quippe illi ſuſq; deq; miſcent, ut viri pietate inſignes, præſertim ſi Reges & Imperatores ſint, ipſorum partes foviſſe videantur.*

Socrat. Hiſt. Eccl. l. 1. cap. 19.

Ib. cap. ult.

L. 11. c. 5.

(4) But to proceed, what lucke ſoever the Heretickes of former ages had in their plots and ſtratagems upon great perſons: they found it otherwiſe in ſuch other of their courſes, as came within the cogniſance and cenſure of the Church. They had as wee have ſaid already, divulg'd their damnable errours, under the Names of the Apoſtles; but this diſcovered, and their writings judg'd

judg'd unto the fire, by *Leo.* The *Manichees* had many Dreames and diveliſh fancies of their owne, which they imputed alſo to ſome one or other of thoſe bleſſed Spirits: but this detected by S^t. *Auſtin. Ipſi autem (viz. Manichæi) legunt Scripturas apocryphas, quas etiam incorruptiſſimas eſſe dicunt, &c.* So he, in his diſcourſe againſt *Adimantus.* Nor did they onely labour to corrupt the Doctrine of the Church: but the Stories alſo of thoſe times and of the former, were made to ſpeake ſuch language, as might bee moſt availeable unto their cauſe and purpoſe. And not ſo only, but by confounding the falſe *Legends* of their partizans, with ſuch as had beene Saints indeed: they gave occaſion to the Church, that eyther by ſuppreſſing of their Stories, the memory of the holy Martyrs might bee ruin'd with them; or elſe, out of a pious care to preſerve the one, the memory of the other might likewiſe bee continued. But herein their device miſcarried alſo: the Fathers of the Church, diſtinguiſhing as well as poſſibly they could, the *Tares and Wheat*; gathered the one into *their Barne*, and left the other to the mercy of the flames. Thus the ſixt Synode holden in the yeare 680. at *Conſtantinople*.

Can. 63.

τὰ ψευδῶς ὑπὸ τῶν τῆς ἀληθείας ἐχθρῶν συμπλαδέντα μαρτυρολόγια, ὡς ἂν τοὺς τοῦ χριστοῦ μάρτυρας ἀτιμάζοιεν, καὶ πρὸς ἀπιστίαν ἐνάγοιεν τοὺς ἀκούοντας, μὴ ἐπὶ ἐκκλησίας δημοσιεύεσθαί προστάσσομεν, ἀλλὰ τοῦτα πυεὶ παραδίδοσθαι. Τοὺς δὲ τοῦτα παρα-

λεχομένους, ἢ ὡς ἀληθέσι τούτοις προσέχοιτας, ἀναθε-
„ματίζομεν. *Viz.* The holy Synode doth or-
„ deine, that those false *Martyrologies* which have
„ beene written by the enemies of our Religion,
„ be no more publish'd in the Churches; but that
„ they be delivered over to the fire, as dangerous
„ writings, which disgrace the Saints of GOD,
„ and leade men over to Infidelitie. And as for
„ those which either entertaine them, or conceive
„ them to be true; let them be *Anthema*. So farre
the Synod.

(5) We have beene busied all this while, in laying our foundation: It is now time that we proceed unto the building. A matter with the which I could not well goe forward, till I had shewne in generall how diligent the Hereticks of all ages; and in particular the *Arians*, have alwayes beene in gaining credit to their cause. Of which a cleerer instance cannot easily bee found, than their depraving of the storie of our blessed Saint, St. *George the Martyr*: by mingling with it, some passages of speciall note, occurring in the life of an *Arian* Byshop of that name, their *George of Alexandria*. A thing that wee affirme not casually and upon conjecture; but by such Arguments as are well able to evict it. For in a Councell of 72. Byshops held in *Rome*, under Pope *Gelasius* (hee began his Popedome in the yeere 492.) it was complain'd, that the Acts and Monuments of the holy *Martyrs, ab infidelibus aut*

Concil. tom. 1 edit. Pet. Crabbe. p. 993.

aut dicta superflue aut minus aptè scripta essent, quàm rei ordo postulat: had beene collected by Infidels or Mis-beleevers, with lesse integritie than so great a businesse did require. And after in particular it was determin'd, that the death and Martyrdome of one *Quiriacus* and his Mother *Iulitta*, St. *George*, and divers others, had beene writ by *Hereticks*. *Quiriaci cuiusdam, & Iulittæ Matris eius, Georgij item, aliorumq; huiusmodi passiones, ab Hæreticis conscriptas perhiberi.* Of all which Historics, both of the latter, which particularly are expres'd; and of the others, intimated at large and in generall termes; it was then resolv'd, that they were not to be read in Churches: *Ne vel levius subsannandi occasio oriretur*, that so there might be no occasion in the Church of contempt and laughter.

(6) One speciall circumstance which might perswade those Reverend fathers there assembled, to conceive thus of it; and which may well confirme us in that sentence; is a great conflict which our Martyr is reported to haue had, in the *Arian Legend*, with a most notable Conjurer or Magitian. His name was *Athanasius*; and his undertaking, this; according as we have it in *Vincentius*. *Tunc videns Dacianus, quòd eum pœnis superare non posset, diu quæsito, & tandem invento cuidam Mago, dixit, Christiani magicis artibus tormenta ludificant. Respondet Athanasius Magus, si artes eius superare nequivero, reus ero capitis. Educto ergo de carcere, dedit ,, ei calicem plenum veneno, &c.* When after severall

Spec. Hist. l. 12. Cap. 128.

„ rall torments, which had beene cruelly apply-
„ ed unto St. *George*, the Preſident (or *Procon-*
„ *ſul*) *Dacianus*, ſaw that hee was not able to
„ make him yeeld to his deſires; nor yet deprive
„ him of his life; he call'd unto him a certain Magi-
„ tian whoſe name was *Athanaſius*, and ſaid unto
„ him, that ſure the Chriſtians had ſome arts to
„ delude their torments: who preſently replyed,
„ that he would undertake upon the forfeit of his
„ head, to over-match him in his owne cunning.
„ This ſaid, and the bleſſed man of GOD brought
„ out of Priſon, he gave unto him, a Mazer full of
„ deadly poyſon: which inſtantly St. *George*
„ (not yet a Martyr) making the ſigne of the
„ Croſſe upon the Cup, dranke it off without fur-
„ ther danger. Vpon a ſecond experiment in this
„ kind, but of a more diſpatching mixture; the
„ fond Magitian gives him over, and is accor-
„ dingly beheaded. This is in briefe, the ſub-
ſtance of the ſtorie in this paſſage: in which who
is ſo blinde that ſeeth not, a full deſcription
(though in Cloudes and ſhadowes according to
the uſe of Heretickes) of that great tryall which
Athanaſius had againſt the *Arian George of Alexan-*
dria? For wee are perfectly inform'd by all the
Eccleſiaſticall Hiſtorians of thoſe times, that holy
Athanaſius Byſhop of *Alexandria*, being by vio-
lence degraded from his See; and *George* the *A-*
rian ſucceeding in his place: there was a Combi-
nation of that partie, to eſtabliſh the poſſeſſion
of the one, in the death and ruine of the other.
For

For the facilitating of which great designe; it was resolv'd that *Athanasius*, in a Councell to bee held at *Tyre*, should be accused of Sorcerie: as also for the murder of one *Arsenius* (whom they had hid out of the way;) and for the cutting off his arme, to use it in his *Magicall* and divelish Incantations. By meanes whereof, (however it pleas'd GOD that *Athanasius* did marvailously acquit himselfe of both the crimes:) I say by meanes whereof, this just and innocent man, hath beene traduced in Heathen writers, for a Magitian, and for a man exceeding skilfull in their Art of *Augurie*. *Dicebatur n.* (*viz.* Athanasius) *fatidicarum sortium fidem, quæve augurales portenderunt alites, scientissimè callens, aliquoties prædixisse futura.* So *Amm. Marcellinus.* *Ammian. Marcel. l. 15. c. 8.*

(7) Of the same medley is their Tale of *Alexandra, Dioeletians* Lady, though in it selfe a litle more perplex'd, & not so easy to unriddle. The storie is at large reported by *Simeon Metaphrastes*, towards the end of his Historie of *George*; and is „ this in substance. At such time as St. *George* „ had suffered many of their torments, and even „ wearied his Executioners; this Lady *Alexan-* „ *dra* (like *Pilates* wife in the holy Gospell) „ perswaded with her Husband, not to have any „ more to doe with that *Righteous man.* This „ drew her into suspicion with the jealous *Ty-* „ *rant*, as one that savour'd somewhat of Chri- „ stianity: and thereupon shee was committed. „ But after, seeing with what a noble constancy,

„ that

„ that bleſſed Saint continued in the profeſſion of „ his Faith; ſhe declar'd her ſelfe a *Chriſtian*, and „ was forthwith had out of Priſon, to her Execu-
Tom 3. p. 402. tion. Our venerable *Bede* reflects a little upon this Fable in his *Martyrologie*, where ſpeaking of our *Martyr*, he tells us this of him, *Plurimos etiam ad fidem Chriſti convertit, ſimul & Alexandriam uxorem ipſius Datiani* (for ſo hee calls him) *uſq; ad Martyrium confortavit. Nicephorus Calliſtus*, re-
L. 7. Cap. 15. ports this paſſage differently from thoſe before him; as *viz.* that by his earneſt prayers to God, he reſtored the Empreſſe *Alexandra*, which had long beene dead, from the powers of Hell and of the grave. *Reginamq; Alexandram iamdudum defunctam oratione ſola; ab inferis revocavit.* What this ſhould aime at, is as before I ſaid, not altogether ſo eaſie to unriddle, as the former. I reade indeed, that *Alexandria* one of the principall Cities of the *Roman* Empire, and at that time the Queene of *Africke*, revolted from that State (prompted unto it by the factious plottes of one *Achilles*) at the firſt entrance of *Diocletian* on the Throne. For which, as many of the chiefeſt of them were deſervedly put to death; ſo was the whole City in no ſmall danger to bee utterly deſtroyed. So witneſſeth *Euſebius*. Μαξιμιανὸς μὲν τὴν Αἰγύπτιον εἰς δουλοσύνην ὑπὸ Ἀχιλλέως ἀχθῆσαι, ἐπὶ τύραννον τὴν Ῥωμαίων πολιτείαν καθ' ἣν πλεῖστοι ἀπώλοντο. This I have read I ſay, and this may well agree with *Diocletians* putting his Lady *Alexandra* to the ſword: but then it hath no reference unto our *Martyr*, who had not any intercourſe

course with the affaires of that tumultuous City. We therefore must conceive it, that under this Cloud and Parable, the *Arians* have involv'd the state of *Alexandria*, under *George* their Byshop. A City which he found devoted to the memorie of their godly *Prelate*, *Athanasius*, and therefore dead to him, and to the *Arian* party: This City he restor'd (as they would have us thinke) unto a right and lively faith; by his continuall prayers and preaching. A City, which when himselfe was by the fury of the people, ledde unto his death; he boldly comforted, and establish'd in the grounds of saving knowledge; so farre, that for Religions sake, they were even ready to render up their lives, and to suffer with him. The first of these reflects upon the Fable, as it is related by *Nicephorus*; the later, as it is intimated in the words of *Bede*. As for the execution done upon that Ladie, in the report of *Metaphrastes*, it hath relation questionlesse, to that great wrath conceiv'd against this Citie by *Iulian* the *Apostata*, for their tumultuous killing of their Byshop whom he greatly favour'd. A wrath so deepely rooted, that had hee come with life and honour from his *Persian* expedition; hee might perhaps have turn'd his forces upon them.

(8) This I conceive to be the meaning of the *Arian Legends* in this passage: wherein (as also in the former) I could have gladly wish'd, that those who have delivered to us the lives and stories of the Saints; had sav'd me harmelesse, from the least

leaſt occaſion of conjecture. I meane, if thoſe which have committed unto memory the ſacred Monuments of the Chriſtian Church; had not ſo mingled truth with falſhood, light with darkneſſe, unwarrantable Tales, with Stories undeniable: and in a word, confounded, as it were into one maſſe, the *Temple of the living God with Idols*. It therefore was an excellent caveat of *Melchior Canus* to his Hiſtorian, that he ſhould neyther canvaſſe over idle Pamphlets, nor give beleefe to old wives Fables: *Nec prius lecta audita ve deſcribat, quàm ea prudenti atq; accurato iudicio expenderet ac ſeligeret*; nor put downe any thing into the body of his Hiſtory, before he had examined it, whether or no it were agreeable to truth. For the defect of which, both judgment in the choice, and induſtrie in the examining; as he doth ſeeme to touch a little at *Beda*, in his *Engliſh Hiſtorie*, and *Gregorie* in his *Dialogues*: ſo doth hee fall more freely on *Vincentius* and on *Antoninus Florentinus*. *Vtrumq; horum non tam dediſſe operam ut res veras certaſq; deſcriberent, quàm ne nihil omnino præterirent, quod ſcriptum in ſchedulis quibuſlibet reperiretur*. It ſeemes (ſaith he) to bee the chiefe deſigne of thoſe two Authors, not ſo much to regiſter things true and certaine; as not to leave out any thiug which they had ſeene recorded. As for *Iacobus* in his *Legend*, wherein the *Arian* fable of the *Magitian Athanaſius*, and that old weather-beaten fiction of the Dragon; are made up together: we may affirme with reaſon; that hee concluded

Lib 11. cap. 3.

Ip. l. 31. cap. 6.

cluded with himselfe, to set downe nothing faithfully in the whole Storie of St. *George*, but his name and Country.

CHAP. III.

(1) *A proposition of the two contrary opinions.* (2) Calvin *the first that ever bid defiance to St.* George. (3) Melanchthon *mis-reported by the Papists.* (4) Calvins *opinion in it, by whom seconded.* (5) *Saint* George *by whom first made an* Arian *Bysshop.* (6) *The principall abettours of this last opinion.* (7) *No enemie more dangerous to the Truth, than a great mans errour.* (8) *An examination of the Arguments drawne from the Canon of* Pope Gelasius. (9) *And the Authority of Cardinall* Baronius.

(1)

THus have we shewne, how St. *George* hath suffered even a second Persecution: how he is made a *Martyr*, not in his person onely, but in his History. Yet all that hath beene spoken of him hitherto, is but an easie *Purgatorie*; in reference to that Hell which is to follow. For if the *Legend* did belye him, it onely was (as they conceiv'd it) to his greater credit: or if the *Arians*

mingled any of their leaven with his ſtorie, it was to keepe alive in him the memory of a ſtout Champion of their owne; to ſhrowd him under the protection of our bleſſed *Martyr*. But now St. *George* muſt eyther poaſt away unto the Land of *Faeries*; and there remaine for ever, with other the *Chimæras* of an idle head: or which is worſe, be layed for all eternitie in the pit of horrour, with *Heretickes* and *Atheiſts*. The onely favour which this our curious and quicke-ſighted age, can poſſibly vouchſafe him; is to affirme it by his friends, that he had never any being on the earth; for if he ſtand to that, it is concluded by his enemies, that without hope of *Bayle*, or any mercie of mainprize; he muſt be in Hell. *Durus eſt hic ſermo. This is a hard ſaying, who can beare it?*

(2) And firſt beginning with thoſe enemies of his, which are moſt favourable to him; wee find how they reſolve it, that there was never any ſuch man, as St. *George* the *Martyr*. I ſay which are moſt favourable: for as it is farre better to be well, than ſimply to be; ſo is it a more fortunate and bleſſed ſtate, not to be at all, than to bee alwayes miſerable. A founder this opinion had of as large abilities, as ever the *French Church enioy'd*, ſince the time it enjoyed him. So ſaith incomparable *Hooker*. A man whoſe bare aſſertion is by ſome thought of greater credit, than prooſes and reaſon in an other. But we that are not ſworne unto him, exempt him not from poſſibility of errour. This were not to crie downe the pre-

tended

tended priviledge of St. *Peters Chaire*; the cause of so much mischiefe in Christian Church: but to translate it to *Geneva*. Hee in his third booke of *the Institutes of Christian Religion*, doth justly and with good reason taxe the Papists, for attributing to the Saints those honours, which are due onely unto CHRIST. In which abuse (saith he) they have so farre proceeded, that now our Saviours Intercession is conceiv'd unprofitable; unlesse *Hippolitus*, or *George*, or such like counterfeits, concurre with him. *Nil eos Christo reliquum facere, qui pro nihilo ducunt eius intercessionem, nisi accedant Georgius, aut Hippolitus, aut similes larvæ.* So he, and this is μίγνυσι διαλέκτου a great deale of resolution in a litle Language. Now lest we should mistake our selves in this word *Larva*; the learned Doctor *Raynolds* tells us, that his meaning in it is, *Georgium simileſq; nunquam extitisse*, that neyther *George* nor other Saints of that condition, had ever any being. And this construction he affirmes out of *Canisius* the *Iesuite*, in his fifth Booke *de Maria Virgin.* where he upbraids it unto *Luther, Calvin,* and *Melanchthon*, that they had left St. *George* no place nor roome in nature. *Certè Canisius Iesuita agnoscit hanc fuisse Calvini mentem, in Larvarum nomine, quum ait, Nobilissimo Martyri Georgio, Lutherus, Calvinus, Melanchthon aliiq; Sectarij, nec inter homines, nec in rerum natura locum reliquum faciunt.* So farre the Doctours Commentarie upon *Calvins* text.

Ch. 20. §. 27.

De Idol. Eccl. R. l. 1. c. 5. §. 20.

(3) But here I must digresse a litle, to remove

a blocke which elſe would trouble me. For if that *Luther* and *Melanchthon*, as by *Caniſius* it appeares, and *Bellarmine* doth alſo ſay, were of this opinion: then have wee done them wrong, to caſt the honour of their voyage and diſcoverie, upon another. A thing in which I thinke the *Ieſuites* miſreport them of ſet purpoſe: that ſo their victory, in caſe they could obtaine it, might bee thought the greater. In *Luther* I can meet with nothing in this Argument at all: and in *Melanchthon* as good as nothing to the purpoſe. All hee affirmes is this, that they (the *Papiſts*) have in an imitation of *the Gentiles*, aſſign'd unto particular Saints, particular imployments: making St. *Anne* (ſhe was the Mother of our *Ladie*) the Patroneſſe of Riches, and St. *George* the GOD of *Soldiers*. *Hæret & hic error apud doctos*, (theſe are his words) *quòd ſingulis Sanctis certæ procurationes commiſſæ ſunt; ita ut Anna divitias largiatur, Georgius tueatur equites, &c. Hæ perſuaſiones planè ortæ ſunt ex ethnicis exemplis.* This is all, and this I verily beleeve the learned *Papiſts*, will not ſticke at: ſure I am, the Church of *England*, no enemie unto St. *George*, hath ſaid as much, and was never quarell'd for it; in the moſt excellent Homily, „ *againſt the perill of Idolatrie.* What (ſaith the „ Homily) I pray you, be ſuch Saints with us, „ to whom wee attribute the defence of certaine „ Countries, but *dij tutelares* of the *Gentiles*, *&c.* „ Yea every Artificer and Profeſſion hath his ſpe„ciall Saint, as a particular God: as for example, Schol-

Apol. Aug. Cõf. art. de Invoc. S.

„ Schollers have St. *Nicholas*, and St. *Gregorie*; „ Painters, St. *Luke, &c.* Neither lacke Soldiers „ their *Mars*, and so forth. Thus are the *Romanists* affected towards *Luther* and *Melancthon*; as old *Rome* was to *Carthage*: apt to beleeve what ever gulls were rais'd upon them, though in themselves unworthy credit. *Idq; magis quia volebant Romani quicquid de Carthaginiensibus diceretur, credere; quàm quia credenda afferebantur.* So the Historian. *Velleius Paterc. lib. 2.*

(4) But to proceed, the next of speciall note which hath rejected this our *Martyr*, is *Chemnitius*; by birth, a *German*; by profession, a *Lutheran*: who in his examination of the *Trent doctrine*, (writ in the yeare 1565.) and in his scanning of the 25. *Session* of that Councell, entituled, *de veneratione Sanctorum*, thus hath it. *Quin etiam multos Pontificij Sanctos venerantur, qui nunquam vel vixerunt, vel in rerum natura fuerunt, ut Georgium, &c. viz.*, that those of *Rome* doe worship many Saints, which never liv'd upon the Earth; as *George* and others. So he, and so *Chamier* a *French* man, in his first *Tome of Controversies* lately publish'd. Who in his *Index* points us unto his second booke, and sixteenth Chapter, with these words; *Georgius Cappadox fictitius*; St. *George* of *Cappadocia*, a fained person. And in his text he tells us, that the *Papists* have transform'd the faith of CHRIST, into the superstitions of the *Gentiles*: appointing *Catharine*, in the roome of *Pallas*; St. *Christopher*, for *Atlas*; and St. *George*, *Pag. 140.* *Tom. 1 l. 2. cap. 16. §. 25.*

for *Perseus. Papistas Christianam pietatem in Ethnicam Idololatriam transformasse, remq; ipsam servasse mutatis nominibus : Catharinam* viz. *pro Pallade, Christophorum pro Atlante, Georgium pro Perseo nominantes.* To which three forreigners, we will adjoyne three of our owne; all of them able men, and of great credit in their severall ages. And first I will begin with Mr. *Perkins*,

Idol. of the last times, vol. 1. p. 682.

„ who affirmes it thus. St. *George* on Horse-
„ backe, was in former times a representation of
„ our Saviour, who vanquished the Divell for
„ the deliverie of his Church. Now this, and
„ the like pictures of mysteries, were in processe
„ of time reputed pictures of Saints: and are wor-
„ shipped at this day of many, as they have for-
„ merly beene, for the Images of Saints indeed.

In Lexico poetico

To which assertion of our *Perkins*, it may bee *Stephanus* alludeth, saying; *Theologi nonnulli existimant fictitium esse nomen* (Georgium) *sub quo veteres Christi, Ecclesiam à Satana tyranide liberantis, imaginem, & passionis meritum proposuerunt.* The next in course of time (for so I have of purpose rank'd them.) is the Reverend Doctor *Boys*,

Gosp. on the 2 Sunday in Lēt

„ late *Deane* of *Canterbury*. The *Romish* Church
„ (saith he) hath Canoniz'd many for Saints, who
„ can be no better than Divels, &c. So the *Papists*
„ adore *Papias* a *Millenarian* Hereticke; *Becket*, a
„ great traytor; *Sanders*, an open Rebell: and others
„ who were neither Saints in Heaven, nor men on
„ earth, as St. *Christopher*, St. *George*, *&c.* And in
„ another place. – For it is doubted, and by *Papists*

of

„ of best note, whether there were any St. *George*, „ St. *Christoper*, St. *Catharine*; Cardinall *Bellar-* „ *mine* confessing, that the *Legends* of these three „ Saints are uncertaine and Apocryphall, accor- „ ding to the censure of Pope *Gelasius*. And last of all, in a Sermon of his on the fifth day of *Novem-* „ *ber*, – An Idol, as St. *Paul* affirmes 1. *Cor.* 8. is no- „ thing: *ergo*, the *Papists* in worshipping St. *George*, „ which is nothing, cõmit abhominable Idolatry. To make an end, we will conclude and shut up all with that of Dr. *Cracanthorpe*, in his defence of the Church of *England*, against the calũnies of that desperate *Renegado*, *M. Antonio de Dominis*: who speaking of the grosse and palpable idolatries of *Rome*, agreeth in this particular, with those that went before him; though in a different language. *Nihil de eo dico, quòd pro Sanctis figmenta sæpenumero vestra colitis, & invocatis S. Georgium, S. Christophorum. Mihi vide. Non Sancti, non vel homines isti fuere, sed allegoriæ, & symbola.* They were not men (saith he) but allegories, as it were, and symbols. Which last he labours to confirme, out of the testimonie of *Baronius*; where he defends against *Iacobus de Voragine*, that our St. *George*, as he is commonly described in picture, is to be counted rather *Symbolicall*, than *Historicall*. *Picturam illam S. Georgij, qua eques armatus effingitur, &c. symboli potius, quam Historiæ alicuius opinor esse expressam imaginem.* Thus the Cardinall.

5. Sunday after Easter.

Cap. 60. §. 10.

Annot. in Mart. Rom. Apr. 23.

(5) Thus have wee shewed, how, and by whom, St. *George*, whom for so many Ages the whole

whole Church reckon'd for a Saint: is accounted *no body!* And well it were, had not the Church more ſhamefully deceiv'd her ſelfe, and hers; than in the placing of an Idoll in their *Rood-lofts*, for the people to fall downe and worſhip. But in the next place, we ſhall ſee it layd unto her charge, that ſhe hath made them worſhip, not an Idoll, not a vaine fiction; but even a wicked Tyrant, a moſt damnable and bloudy Heretique. *Calvin* at firſt tooke an occaſion to except againſt St. *George*: and there was preſently inough of thoſe who out of reverend affection which they bare unto the man; did without more adoe, concurre with him in the ſame opinion. And ſo it ſtood untill the yeere 1596. when Doctor *Raynolds* publiſhed his ſo learned and celebrated worke, entituled *De Idololatria Eccleſiæ Romanæ*. A man, to ſpeake no leſſe of him, than in truth and veritie hee hath deſerv'd, of rare abilities, a walking *Librarie*; καὶ περὶ πᾶν πεπαιδευμένος in the words of *Ariſtotle*, and abſolutely accompliſh'd in all the parts and wayes of learning. This great and famous Scholler, conſidering with himſelfe, how little likelihood there was, that the whole Church ſhould be ſo generally well devoted unto the memory of one, that had *no being*; eſpecially ſo many Authors, of which his infinite reading could informe him, concurring in the mention and report of ſuch a *Martyr*: could not ſee well, how that conceit of *Calvins* might any longer be ſupported. Yet loath withall, to looſe

that

that excellent advantage, which might accrew unto the maine of his Designe, from that Imposture; if it should fall out to bee so: hee rather chose to make Saint *George* an *Arian* Byshop, in which devise he thought hee should receive good countenance from Antiquitie; than fall upon the former course, which hee conceiv'd unwarrantable. His reasons are derived first from the reverend authority of *Athanasius* and *Greg. Nazianzen*, by whom it is reported, how *George*, by birth a *Cappadocian*, and an *Arian* by profession, was by *Constantius* the Emperour, install'd Byshop of *Alexandria*: and beeing slaine in a Commotion or uproare of the people, was by some afterwards reputed as a Martyr, though undeservedly; as it appeares (saith hee) in *Epiphanius*. His words are these. *Namq;* [a] *Athanasius &* [b] *Greg. Nazianz. testantur Georgium Cappadocem, hominem improbum, hæreticum Arianum, malum genere, peiorem animo, cum militari manu & satellitibus Alexandriam, à Constantio missum pro Episcopo eius urbis sedesisse.* [c] *Qui cum ab Ethnicis crudelissimè sub Iuliano Apostata, peremptus esset, cadaverq; eius igne crematum, & cineres in mare proiecti, ne honorifice tanquam Martyr a Christianis sepeliretur, à nonnullis postea pro Martyre coli cœpit, immerito, ut eos redarguens docet* [d] *Epiphanius. vertunt amen coli cœpit.* After (saith he) his Acts and passion, being compos'd and publish'd by his Sectaries, found such applause and entertainment: that the whole Church both East and West thus trump'd and

L. 1. ca. 5. §. 20.

a *Apol. de fuga, & Apol. 2. Ep. ad solitar. vit. agentes, & ad ubiq;* Orthod.
b Orat. in laud. Ath.

c Amm. Marc. lib 22.

d Hæres. 76.

baffled

baffled by the Hereticks; aſſum'd their *George* into the number of the holy Martyrs. *Immò ſi accuratiùs animadvertatur, &c. patebit vniverſalem Eccleſiam, id eſt, orientalem & occidentalem, ab Arianis deluſam, Georgium Arianum pro Martyre coluiſſe.* For further proofe of this, he tels us of *Paſicrates* [c] and *Metaphraſtes*, of [f] *Antoninus*, and [g] *Vincentius*, that they make mention all of them, of that great skyrmiſh which our Martyr had with *Athanaſius* a Magitian: and that he is, by them and others, ſaid to be borne in *Cappadocia*; [h] as was alſo *George* the *Arian*. Adde hereunto, that *Beda* makes him ſuffer under *Dacianus* King of *Perſia*, a Prince that had no leſſe than ſeventy Kings at his Command; and that the *Arian Legend* cyted in *Baronius*, doth alſo report it, ſave that the under Princes are there numbred to bee ſeventy fiue: *Sed unum eſt idemq; ſomnium*; but this (ſaith he) is but the ſelfe-ſame Dreame, a little altered in the telling.

(6) The way thus opened by a man of that eſteeme, as Doctor *Reynolds* alwayes carried; and the opinion countenanced by ſuch variety of learning, ſuch multiplicity of allegations: no marvaile, if without further queſtion, it found a willing entertainment: Not at home onely, but in all parts abroad, where the Idolatries of *Rome* were talk'd of, and diſproved. And firſt, we have *Polanus*, in his *Syntagma Theologicum*, printed *anno* 1606. ſo well affected in the cauſe, ſo well devoted to the judgment of that learned Doctour, that he

c *Apud Surium de probat. S. Hiſt. Tom. 2,*
f *Hiſt. part. 1. tit. 8. c. 1. §. 23.*
g *Specul. Hiſtor. l. 22. c. 131.*
h *In Martyrol. 9. Cal. Maij.*

L. 9. Cap. 21.

he is loath to change the words: for thus he hath it. *Georgius ille Cappadox, quem Romanenses pro Sancto colunt, fuit homo improbus, hæreticus Arianus, malus genere, pejor animo, qui cum militari manu & satellitibus Alexandriam à Constantio missus, pro Episcopo eius urbis se gessit. Qui cum ab Ethnicis sub Iuliano Apostata crudelissimè peremptus esset, cadaverq; eius igne crematum, & cineres in mare proiecti; a nonnullis postea pro Martyre coli cœpit, sed immeritò: ut eos redarguens docet Epiphanius.* This he, and this the very same with that which was before recyted. Which in almost the selfe-same words, was before him repeated by the learned *Iunius* in his *Animadversions* on the Cardinall; publish'd in the yeare 1600. both of them drawing from the same Fountaine. The next in course of time, the Reverend *Peter Moulin*, late Preacher to the Church in *Paris*. He in his answer unto Card. *Perou*, in the defence of our most excellent Soveraigne now with God; hath one whole Chapter with this title: viz. *Quelle asseurance l' eglise Romaine a que les Saincts qu' elle invoque sont vrayement Saincts*; What good assurance those of *Rome* can have of this, that those Saints which commonly they worship, were Saints indeed. And there we reade it, *Combien absurde est la fable de St. George combattant a cheval contre un Dragon? Chacun scait que les ennemis de St. Athanase l' accusoyent d' estre Magitien, et que son ennemi capital fut George Arien, lequel empiera son seige. Dont appert que ce George estoit un Heretique Arien.* How foolish

Lib. 9. cap. 21.

L. 9 C. 5.

fooliſh and ridiculous (ſaith he) is that old Fable of St. *George* on Horſebacke, encountring with the Dragon. Every man knoweth that the enemies of St. *Athanaſius* accuſed him of Sorcerie and Magicke; and that his capitall enemie was *George* the *Arian*, which intruded himſelfe into the Church of *Alexandria*: whence it is evident, that this their *George* can be no other, than that *Arian* Hereticke. The reaſon is, *Car ſa vie dit qu' il a eu des grands combats contre le Magitien Athanaſe*: becauſe his *Legend* tells us, that hee had many bickerings with the Magitian *Athanaſius*. After him followes Dr. *Primroſe*: who in a Letter to my Lord of *Exeter* now beeing, and extant in a litle booke entituled the *Reconciler*, touching the viſibility and beeing of the *Roman Church*; doth „ thus expreſſe himſelfe, and in theſe words. Nay „ as *Calvin ſaid truely*, CHRIST, *in the Roman* „ *Church*, is hardly knowne amongſt the Saints: „ of whom ſome be in Heaven, as the *Apoſtles*, &c. „ and ſome in Hell, as St. *George an Arian Here-* „ *ticke*, and bloudy Butcher of true Chriſtians. So hee: and this is contrary to the proverbe, *ſhort* and *ſowre*. Wee will conclude this ranke with Dr. *Hakewell*, in his Examination of the common errour, touching the decay of nature. The firſt whole Chapter of which worke is employed „ in this, that there are many of thoſe opinions which are commonly receiv'd both in ordinarie ſpeech, and in the writings of learned men; which „ notwithſtanding are by others eyther manifeſt-

ly

„ly convinced of falshood, or at least-wise sus-
„pected justly of it. And in particular. *In Historie*
„*Ecclesiasticall* (saith he) it is commonly recei- Sect. 3. §. 3.
„ved, that St. *George* was an holy Martyr, and
„that he conquered the Dragon: whereas Dr.
„*Raynolds* proves him to have bin both a wicked
„man, and an *Arian*, by the testimonie of *Epipha-*
„*nius*, *Athanasius*, & *Greg. Nazianzen*. And *Baronius*
„himselfe in plaine termes affirmeth, *Apparet totam*
„*illam de Actis Georgij fabulam*, *fuisse commentum*
„*Arianorum*; It appeares that the whole storie of
„St. *George* is nothing elfe but a forgerie of the
„*Arians*. Yet was he receiv'd (as wee know)
„as a canonized Saint through *Christendome*; and
„to be the *Patron*, both of our nation, and of the
„most honourable Order of Knighthood in the
„world.

(7) So farre the Doctour, who in the entrance of his Worke, and almost the first words of it, hath given us an especiall *Item* out of *Plinie:* which and the words that follow, I shall here transcribe, that so his owne sword may bee turned against him, and against those also, both of the same and „the other partie. Thus hee begins. *Nec alius*
„*pronior fidei lapsus*, *quam ubi rei falsæ gravis Au-*
„*thor exstitit*, saith *Plinie*, Men doe not any where
„more easily erre, than where they follow a
„guide, whom they presume they may safely
„trust. They cannot quickly be perswaded, that
„he who is in reputation for knowledge and
„wisedome, and whose Doctrine is admired in
weigh-

„ weighty matters; ſhould miſtake in points of „ leſſer conſequence: the greateſt part of the „ world being fed rather with the names of their „ Maſters, and with the reverend reſpect they „ beare their perſons or memories; than with the „ ſoundneſſe and truth of the things they teach. „ Wherein that of *Vadianus*, is, and ever will bee „ verified, *Magnos errores, magnorum virorum* „ *autoritate perſuaſi, tranſmittimus*; We deliver o- „ ver, as it were by tradition and from hand to „ hand, great Errours, being thereunto induced „ by the authority of great men. So hee; and certainely there could not any thing be ſpoken more unto the diſadvantage of himſelfe, and of all thoſe alſo which have declared themſelves againſt St. *George*; the *Leaders* of each ſeverall ſide excepted onely. *Calvin*, a reverend man, a man whoſe *Doctrine we admire in weightie matters*: and ſhall we thinke he is *miſtaken in points of leſſer conſequence?* *Reynolds*, a learned man, a man in *Reputation* both for *Knowledge* and for *Wiſdome*; and can he alſo be *miſtaken?* Nothing leſſe. *Honeſta potius eſſe vitia, quàm turpem Catonem*: We rather muſt beleeve that truth is falſhood, than that ſuch able men, ſo much advanced in the opinion of the world, ſhould maintaine an Errour. So dangerous a matter is it, for men of great eſteeme and credit in the wayes of learning, to maintaine an Errour; becauſe their *affirmavits*, are by the greater part of men, receiv'd without examination.

(8) But

(8) But it is now time, that we returne unto St. *George*, whom we have left alone to make good his party, against these severall Squadrons: both which already have defied him, and are now very eager for the battaile. And questionlesse, wee might expect a bloudie day, could they agree among themselves: for heere is *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*; but both together against *Iudah*. And though we might according to the ordinary course of Warre, preserve our selves entire, and lye aloofe in expectation of the issue; while they contend and fight it out among themselves: yet wee will doe our best to give each party satisfaction, though we despaire to make them friends. I say to give each partie satisfaction, which may soone be done: there being but one argument, more than the credit of their Leaders, alleadged on eyther partie. Of these the one is brought on the behalfe of those, which hold St. *George* to bee a fiction, or *non ens*; out of the *Canon* and Decree of Pope *Gelasius*: the other, on their side which make our S.an *Arian* Bishop, out of the writings of the famous Cardinall *Baronius*. These we will answer first, reserving such as may be urged on the behalfe of *Calvin*; and have already beene alleaged by Doctor *Reynolds*; to their severall times and places. And first it is alleaged by the late Reverend Doctor „ *Beys*, that *Bellarmine* confesseth that the *Legend* „ of St. *George* is uncertaine and Apocryphall, ac- „ cording to the censure of Pope *Gelasius*. In

this I will not take upon me to be *Bellarmines* Attourney. *Ætatem habet*, hee is old inough: Let him in Gods name be his owne *Advocate*, and anſwere for himſelfe. A thing to which hee may be eaſily intreated, and therefore makes reply, that true it is, ſome of the ſtories of the Saints are both uncertaine and Apocryphall. What then? Yet notwithſtanding it doth not follow thereupon, that therefore there were no ſuch Saints. *Reſp. Sanctorum quorundam hiſtorias Apocryphas eſſe, & incertas; non tamen propterea Sanctos ipſos unquam fuiſſe.* As for the cenſure of Pope *Gelaſius*, we grant indeed (faith hee) that he hath noted, the ſtorie of St. *George* which was then extant, to bee Apocryphall: but wee muſt alſo tell you, that in the very ſame Decree and Canon, hee doth afford Saint *George* all due and pious honours. *Quocirca Gelaſius Pontifex Hiſtoriam Georgij (quæ tunc exſtabat) inter Apocryphas numerat; & tamen ipſum S. Georgium colendum eſſe affirmat.* So *Bellarmine*: and how this teſtimonie of his, out of the Canon of *Gelaſius*, may be produced to the diſcredit of Saint *George*; is, I confeſſe, above my reaſon. But of *Gelaſius*, and his Canon, more hereafter; when we produce them on our party.

(9) The other argument, is on their part, who make St. *George* an *Arian* Byſhop; drawne from *Baronius*, in his Annotations on the *Roman Martyrologie*, *Apr.* 23. And I may well ſay it is drawne

1. *de beatitudine Sanct. c.* 20.

V part. 2. chap. 2. §. 8. 9. 10. 11.

drawne from him, for even a blinde man may perceive, that it came not from him willingly, no nor naturally neyther. *Baronius* himselfe (saith „ Doctor *Hakewell*) in plaine tearmes affirmeth, „ *Apparet totam illam de Actis Georgij fabulam fuisse* „ *commentum Arianorum*, It appeares that the „ whole storie of *George*, is nothing else but a for-„ gerie of the *Arians*. What then? Might not *Baronius* himselfe be deceiv'd? And shall wee cast away a Saint to please a Cardinall? For granting that *Baronius* himselfe said it, yet was it onely the opinion of *Baronius*; and other men, as good as he, have said the contrary. But certainly *Baronius* himselfe tells us no such matter: I am sure hee meanes it not. Not meanes it I am sure: for had he thought the whole storie of St. *George*, onely to be a forgerie of the *Arians*; he would not then have tooke such paines, to reckon up so many Authors (as he there doth) in whom there is such honourable mention made of our blessed *Martyr*: Nor doth *Baronius* himselfe say so, absolutely, and with relation to the whole storie of Saint *George*: but onely relatively, in reference to one particular passage, inserted by the *Arians* into his Historie. The processe of the whole is this. The Cardinall makes mention of the Decree & Canon of *Gelasius*, wherein the Historie of *George* the Martyr is reckoned as Apocryphall: and thereupon goeth on to tell us, what paines himselfe had taked in search of that exploded storie so branded by *Gelasius*. At last (saith he) tumbling about the

Annotat. in R. Martyrol. Apr. 23.

Vatican, I found a certaine Historie of St. *George* full of prodigious lyes, and such as have not any likelinesse with other myracles. *Insunt præterea illic quædam accepta ab hæreticis atq; Gentilibus; ut conflictus ille Georgij cum Athanasio Mago. Alludit nimirum impius author ad Georgium Arianum Episcopum invasorem sedis Alexandriæ, &c. Athanasium enim Magum ab Arianis appellatum, Acta conciliabuli Tyrij satis docent.* Besides (saith hee) there are some passages therein, borrowed no question from the *Hereticks*, as how that *George* should have great bickerings with the Magitian *Athanasius*: the impious Author questionlesse alluding unto *George* of *Alexandria*, and that extreame hatred which he bare to holy *Athanasius*; whom in the Conventicle of *Tyre*, they accused of Sorcery. Thereupon hee inferres, *ex quibus sanè apparet totam illam fabulam de actis Georgij fuisse commentum Arianorum.* Construe me this, and we shall finde *Baronius* himselfe no enemie unto St. *George*; but onely to the *Arian Legend*, which was extant of him. Thus have wee seene how much *Baronius* himselfe hath affirm'd; though not in such plaine termes, as we expected: what Dr. *Reynolds* proves we shall see hereafter.

CHAP. IIII.

CHAP. IIII.

(1) *A Coniecture at those reasons which may make the History of St.* George *suspected.* (2) *The Church of* Rome *too prodigall, in the bestowing Divine honours.* (3) *False Saints no preiudice vnto the true.* (4) *The lives of Saints, how fabulously and vainely written.* (5) *What might induce the Church-Historians, to that veine of writing.* (6) *The vndertaking of* Aloysius Lippomanus: *and how well performed.* (7) *The inter-mixture of vaine Fables, no preiudice to truth of Story.* (8) *Of* Arthur, Guy *of* Warwicke, *and Sir* Bevis. (9) *Hæreticall dreames and practices, not able to beare downe the Truth.* (10) *An application of the whole vnto St.* George.

(1)

THus are wee come at last to the maine shocke and furie of the battaile: wherein if our successe bee answerable to the beginnings, wee need not doubt, but that St *George* may keepe his place in the heaven of glories. A matter which I have lesse cause to feare, because I finde not heere, in the first place, eyther authorities or reasons, set to charge upon mee. Onely a single name, and a bare assertion, stand ready to defend it selfe, and make good the day: as *Sceva* once oppo-

oppoſed himſelfe in the defence of *Cæſars* trenches, againſt the whole force of the *Pompeians*. A name, I muſt confeſſe, which I gladly honour: and doubt not but there was, as hee conceived it, reaſon inough to juſtifie and confirme his ſaying; although hee pleaſed not to expreſſe it. Yet give me leave to ſay, that it is *Reaſon* and *Proofe* chiefly, which ennobleth and commends an Author: and not the greatneſſe of his Name, or confidence of affirmation. *Et quanquam in autore ſatis rationis eſt, ratio tamen quemlibet magnum autorem facit*; as wee reade it in *Velleius*. I ſay, I doubt not, but that Reverend and famous man who firſt declar'd himſelfe openly, and in tearmes expreſſe, againſt our bleſſed *Saint* and *Martyr*: did not oppoſe himſelfe againſt an Hiſtorie ſo generally receiv'd, as this; without ſome reaſons, which might incline and moove him to it. Which reaſons ſince it hath not pleaſed him to deliver to us in his writings: wee will make bold, as neere as poſſibly we can; to conjecture at them. A worke of no great difficultie unto any, who hath the leaſt acquaintance with the affaires and paſſages of the *Roman* Church, as they then ſtood; when firſt the Storie of St. *George* was call'd in queſtion. I conceive it thus. The *Romiſh Legends*, and not thoſe onely, but even the publicke ſervice of that Church, had made St. *George*, juſt like to *Perſeus* in the *Poët*, in killing of a monſtrous Dragon; and freeing of a Lady, ſole Daughter to a King, from his unmercifull crueltie. Thoſe ſtories alſo,

which

which reported of his Death and Martyrdome had in them (as it might be thought) many grosse and notable absurdities: as that hee suffred under I know not what *Dacianus*, King of *Persia*, a Monarch that had under him no lesse than 70. tributarie Princes, though others have it, under the Emperour *Diocletian*, this *Dacianus* being then *President*, or (as it were) *Proconsul*. Now being so that they agreed not with themselves; and that there never was, at or about that time, a King of *Persia* of that name, and greatnesse of command; nor any such like action to bee found in true antiquitie, as his encounter with the Dragon: This might occasion, and not without good reason, that the whole Historie became suspected; and therefore that S. *George* might fairely be dismissed out of the *Calendar*. Adde unto this, that shamefull libertie which the Man of *Rome* had tooke unto himselfe, of *Canonizing Saints*, and ordering the dignities and powers of Heaven; and that profuse and lavish prodigalitie, wherewith hee did conferre the divinest honours on unworthy persons, and sometimes such as had no beeing: and wee shall quickly see, that *Calvin* had some reason, why hee reputed our St. *George* among his *Counterfeits* or *Larva's*; though, as before I said, it did not please him to expresse it. These are, as I conceive it, the reasons of especiall moment: and these we can as easily conjure downe, as we rais'd them up.

(2) And first, not to say any thing of that

arrogant libertie assum'd by them of *Rome*, in making Saints; nor of those many Ceremonies, which they use in that solemnitie; both of them borrowed from that so famous Ἀποθέωσις of *heathen Rome*, whereby their Emperours were inroll'd among their Gods: not to say any thing of these, it is not to bee question'd, but that the Church of *Rome* hath beene exceeding prodigall of that greatest and most heavenly honour. Wee (know indeed) that innocent and pious Christianity in the first times, registred those as Saints, and those onely, which had confessed their Faith in CHRIST, even to the death; and lost their Lives in testimony of a good Conscience: or else had otherwise nobly deserv'd of their common Mother, by their paines in writing, or assiduitie in Preaching; in the defence of Sacred truth against the growth of Heresie. But afterwards the Church of *Rome*, advanced into the roome of *Christ*; and equall in her owne conceit, unto *all that was called God*, if *not above*: proclaim'd them also to bee Saints, which had contested in her quarrels, how unjust and treacherous soever. So that the most rebellious sort of Subjects, became at last most capable of this high Honour; the greatest which that Church could possibly usurpe: if at the least, their opposition which they made against their Prince, might seeme to tend to the advancement of *Ecclesiasticall liberty*. Of which strange ranke of Saints, (not to name *Anselme*, *Dunstan*, or the rest before them)

was

was that ſtout Rebell *Becket*, in the former times: *Clement*, that kill'd the King of *France*, and *Garnet* of the Powder-plot; both Sainted, though not ſolemnely, in the preſent. Nor was the Church of *Rome* exceſſive onely in this kinde, to ſuch as might pleade merit in the *Catholicke* cauſe, forſooth: but euen to thoſe, of whoſe exiſtence any time upon the earth, there is not any the leaſt ground or poſſibility. Witneſſe St. *Longeſſe* or *Longinus*, the name (as they perſwade us) of that Soldier, that pierced our Saviours ſide: which is indeed not any thing but a very Speare, (in Greeke λόγχη) compoſed into a name. And next to him, St. *Loy*, the Patron, if you pleaſe, of *Cattaile*; which is indeed, onely two nayles, (the name derived from the Greeke ἧλοι) two of thoſe nayles conceiv'd to have beene uſed about our Saviours crucifying.

(3) All this we grant, and this is nothing to the prejudice of our St. *George*. The Popes have beene too prodigall in beſtowing that divine and heavenly title. What then? Therefore ſhall they which were exalted to that honour, in the common ſuffrage of the Church, before the Popes uſurped this power; bee preſently degraded? This were no equitie. *Farre be it from us to doe after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be* (I ſay) *farre from us*. This was the Argument of *Abraham* in the behalfe of thoſe few good and godly men which were in *Sodom*: and ſuch an argument

gument it was, that God Almighty (could not, I will not say, but sure I am he) did not answere; but by yeelding to it. *Hector Boetius*, and the Author of the *Brittish Historie*, have made a Catalogue of divers Kings, which I perswade my selfe had never any beeing, unlesse in their conceits that made them: and yet it cannot be denyed, but there are many passages in both those stories worthy credit; and many Kings, whose acts and beings are not question'd. It was an Heavenly Iustice in Almighty God, *not to destroy the righteous with the wicked*: but to be willing to reprieve that great and populous City of *Sodom*, from destruction; for the sake onely of ten just and vertuous persons. How unjust therefore were our judgment, onely becausе of some few *Larva's*, counterfeit Saints, as we may call them: to prejudice so many of the true and reall, as curiosity or spleene may call in question.

(4) A second circumstance which makes the storie of St *George* suspected, is, that his life hath in it many vaine and grosse absurdities; and some such actions father'd on him, as might farre better in appearance, sort with a Saint in *Ovid*, than in the credit and beleefe of holy Church. An accusation, which we will not plead to, unlesse in saying *guiltie*; nor will the learned *Papists* traverse the enditement: So that wee have on all parts, *confitentem reum*, a plaine confession of the fact. The learned and judicious *Vives* plainely tels us, with what great griefe and sorrow hee did commonly

De tradend Discipl. L. 5.

monly complaine unto himselfe; when he considered with what care and faithfulnesse the acts of *Hanibal* and *Alexander* were committed to posterity. *At verò Apostolorum, Martyrum, deniq; Divorum nostræ religionis, maximis tenebris fere ignorari:* When in the meane time, the Acts of the Apostles (understand those written by *Abdias Babylonius*,) those also of the Martyrs, and other Saints acknowledg'd in the Christian Church, were even quite lost amidst the darke and cloudy fogs of ignorant Superstition. Much also to this purpose the Complaint of *Melchior Canus*; an honest man as I conjecture, if ever any was of the *Dominicks* Order. *Dolenter hoc dico, multo severius à Laertio vitas Philosophorum Scriptas, quàm à Christianis vitas Sanctorum; longeq; incorruptius & integrius Suetonium res Cæsarum exposuisse, quam exposuerint Catholici, non res dico Imperatorum, sed Martyrum, Virginum, & Confessorum.* I speake it to my griefe (saith he) that the *Philosophers* have had their lives more perfectly digested by *Laertius*; than the Saints theirs, by *Christians*: and that *Suetonius* hath recorded the lives and actions of the *Cæsars*, with more integritie; than wee have put in writing, I say not those of Princes, but even of Martyrs, Confessours, and sacred Virgins. Nor doth he stop here, but tells us presently of those fabulous and idle writers: *Ecclesiæ Christi cùm nihil vtilitatis attulisse, tum incommodationis plurimum:* That they not onely brought no profit to the Church; but a full measure of discredit

L. 11. Cap. 6.

credit. A thing which might be eaſily exemplified in their St. *Chriſtopher*, St. *Dennis*, *Hippolitus* the *Martyr* whom before we ſpoke of; and in whom not, that ever fell into the hands of any of the *Legends*: but what need further proofe when we have confeſſion?

(5) Three things there were, which might induce the writers of theſe darke and ſuperſtitious times, to proſecute this veine of writing: not to ſay any thing of that which is objected commonly, *viz.* that they intended onely, *aut quæſtum*, *aut errorẽ*, eyther their owne profit, or the peoples ignorance. Of theſe, the firſt might be a purpoſe, pious in the opinion of that age, by ſetting out the Hiſtories of the Saints, with fained myracles, and wonders which they never did: to gaine unto their ſhrines more multitudes of people, and a greater credit, and perhaps a noble emulation. And this in imitation of thoſe ancient *Heroes* among the Gentiles, who therefore did derive their pedigree from Heaven, that ſo they might more conſtantly bee prompted to Heroicke undertakings. *Vt eo modus animus humanus veluti divinæ ſtirpis fiduciam gerens, res magnas aggrediendas præſumat audacius, &c.* As St. *Auſtin* hath it out of *Varro*. Poſſeſs'd with which conceit, they ſo compoſed the lives and actions of the Saints, as *Xenophon* his *Cyrus*, or as *Virgil* his *Aeneas*; though ſomewhat more incongruouſly: not ſo much writing what they did; as what they thought moſt proper for ſuch Saints to doe, and what they

Decivit. Dei lib. 3. cap. 4.

they wish'd were done. *Nam quæ de Sanctis scripta sunt, præter pauca quædam, multis fædata sunt commentis, dum qui scribit affectui suo indulget; & non quæ egit Divus, sed quæ ille egisse eum vellet, exponit, &c,* So *Vives* in the place before alleaged. The second was a kinde of indiscretion in the choyce of argument; while such as onely medled in the Histories of the Church, chose rather to collect together, what ever fables or prodigious Acts had beene reported: than that they would be thought to leave out any thing, which they had met with in discourse or reading. This we haue touch'd at once already; nor will I more insist upon it, than in relating that of *Canus*: viz. *Gravissimos aliquando viros, præsertim in prodigijs describendis sparsos rumores excepisse, & scriptis etiam ad posteros retulisse.* The last might be a purpose, to relate such passages, with which they saw the common people well affected; and which had found already some good acceptance with the *Vulgar*: who for the most part are delighted with strange reports, and matters above ordinary apprehension. *Signa itaq; nonnulla & prodigia Sancti quoq; memoriæ prodiderunt, non quò ea libenter credidissent, sed ne deesse fidelium votis viderentur.* And in the words immediately before, *Quod vulgus sentiebant non tantum ea facile miracula credere, sed & impense flagitare.* So that we may affirme it well of those *Church-Historians*, (Church-Poets, as my Lord of St. *Albons* rightly call'd them) what the *Commedian* tells us in his *Prologue*, of himselfe. *Poeta*

De trad. Disciplib. 5.

Loc. q. supr.

Canus *loc. Com.* lib. 11. cap. 6.

Terence in Andria.

Poeta cum primum animum ad scribendum appulit
Id sibi negotij credidit solum dari;
Populo ut placerent, quas fecisset fabulas.

Thus Poets when they first their minds applie,
In looser verse to frame a *Comedie*:
Thinke there is nothing more for them to doe,
Than please the people which they speak unto.

Decad. 1. l. 8.

There is another reason, which perhaps might well be added; which is, these large and eloquent Orations made in the annuall commemoration of the Saints departed: whereby their Acts and vertues were set forth by all the strength of Oratory. This *Livie* makes to bee a cause, why the precedent acts of the noblest Romans came so corrupted to his hands: and this wee may apply in our present argument. *Vitiatam memoriam funebribus laudibus reor, falsisq; imaginum titulis; dum familia ad se quaq; famam rerum gestarum, honorumq;, fallente mendacio trahunt.* Where wee may note, that one occasion also was, *false images*, or rather false inscriptions on their Images: the flattering deceits of Pictures and the *Carver*: *Inde certè singulorum gesta, & publica monumenta rerum confusa, nec quisquam æqualis temporibus illis scriptor, quo satis certo autore stetur.* So the Historian.

(6) To remedy this mischiefe, in which the Church and Saints had so long suffered; it was given

given out, by *Aloysius Lippomanus* then Byshop of *Verona*, that he would undertake the lives and stories of the Saints; and write them so, as both the Church and they might be free from scandall. This *Canus* tels us, was exceeding hotly talked of at the *Trent Councell*: but withall hee tells us this, *Sed hanc mihi adhuc videre non licuit*, That it never was his lucke to see it. Had hee beene yet alive; he might perchance have seene what *Lippomanus* hath perform'd: but how farre short of his owne boasts, and the great expectation of the world; is easie to be seene by any of his readers. He hath indeed done somewhat in it; and *Bellarmine* his friend, (who stiles him *vir gravissimus*, a Reverend man) affirmes that hee hath done it *ex probatis authoribus*, out of approoved and trusty Authors. But certainely *Chemnitius* hath more neerely hit the marke than any other: by whom we are informed, that all which had beene done by *Lippomanus* in this argument, was but the publishing of the former Fables of the *Legend*, under the names of ancient writers; bestowing on them onely a new dresse, and a fairer *Title-Page*. *Cumq; aureæ quondam Lombardicæ historiæ fabellæ, toti jam mundo fœteant; novo artificio sub prætextu quasi veterum & Græcorum, eadem fabula à Lippomano & Surio* (this *Surius* hath scarce done any thing but better'd *Lippomanus* in his method) *quam antea propter actores explosam putant, rursus in theatrum adfertur.* So he; nor could the truth it selfe have spoke more truely.

L. 11. C. 6.

De Script. Eccl. in presb. Ach.

Exam. Conc. Trid. Sess. 25.

(7) By

(7) By this wee may perceive, how great a roome uncertaine, and ſometimes profane relations, have taken up in Eccleſiaſticall Hiſtory: that part thereof eſpecially which treateth of the Lives and Acts of Saints and Martyrs. A thing which might the more be wondered at, if the affaires of State, and ſecular occurrences, had not a litle alſo of the ſame leaven, moulded with thē. *Livie* aſſures us, that the affaires of *Italie*, before the walles of *Rome* were layed, *Poeticis magis decora fabulis, quàm incorruptis rerum geſtarum monumentis tradebantur*; Were more ſet out by fabulous traditions, than any warrantable evidence of truth. *Gellius* is bold to give *Herodotus*, whom *Tully* calls *Hiſtoriæ Patrem*, the ſtile of *Fabler*, (*Fabulator*): *Fl. Vopiſcus* more tartly, as more generally, *neminem Hiſtoricorum non aliquid mentitum eſſe*; that there was never any Hiſtorie without ſome falſhoods. What then? Is therefore all falſe which we find in *Dionyſius* of the Kings of *Alba*? Or ſhall we thinke that *Xerxes*, and the other *Perſian* Kings never made any expedition into *Greece*? Or that no credit may bee given unto profane and civill ſtories? This were a courſe, not onely to make queſtion of the times before us, whether that we had Grandfathers or not, or any Anceſtours: but alſo to inſtruct poſterity to make like doubts of us, and of thoſe publike actions which are now uppon the ſtage. *Aeneas* is not therefore to bee thought a Knight of *Faery Land*, the iſſue of an idle braine, a fiction or

In Proem.

Noct. Att. l. 3.

or *Non ens*; becauſe the Poëts hath expreſs'd him, with ſome additions more than reall. Nor may we thinke, that there was never ſuch a Towne or Seige as that of *Troy*; no *Priamus*, no *Agamemnon*, no *Achilles*: becauſe the Father of the *Muſes*, *Homer*, hath made more of it in his moſt accompliſht Poëm; than may perhaps agree in all the parts and members of it, with the truth of ſtory. It is reported by St. *Gregory* of *Tours*, that *Dionyſius*, Byſhop of the *Pariſians*, the now St. *Denis* of the *Frenchmen*, as I take it, did ſuffer Martyrdome under *Decius*: *B. Dionyſius Pariſiorum Epiſcopus, diverſis pro Chriſti nomine affectus pœnis, præſentem vitam gladio imminente finivit*; as hee there hath it. This I perſwade my ſelfe we may beleeve without much danger, although we give at all no further credit to the *Legend*: where wee are told how farre he ran after his Execution, having his head betweene his hands. And we may well beleeve that *Simon Eyre* was Major of *London*; that *Criſpin* and his brother *Criſpianus* were both Martyrs, which is true in ſtorie: although we credit not thoſe things which are reported of them, to the honour of the *Gentle-craft* forſooth, in idle Pamplets. But what neede more bee ſaid? He that condemnes the Hiſtories and lives of Saints, becauſe of ſome untruthes which are extant in them: may by the ſame reaſon, call in queſtion all antiquitie; and make ſome ſcruple, whether or not; there ever was a time call'd *Yeſterday*. *Denomination* according to the rules of

Hiſt. L. 1. c. 30.

Logicke, takes after the more ſound and excellent parts, of the thing to be denominated: and therefore we ſhould rather judge thoſe ſtories to bee true, becauſe of many certaine truthes; than reckon them as falſe, becauſe of ſome ſuſpected falſhoods, which are noted in them.

(8) For proofe of which, and that the intermixture of vaine fables ought not to bee a prejudice to the truth of ſtorie; we cannot meet with more faire inſtances, than here at home. *Polydore* tells us, that the *Britiſh Bards* and *Chroniclers* had made their *Arthur*, not much unlike *Orlando*, one of the twelue Peeres ſo much talk'd of: the ſtories of them both, equally fabulous and fooliſh. *Hiſtor. Angl. l. 3* *De hoc (Arthuro) propter ingentes pariter corporis vires, atq; animi virtutes, poſteritas ea ferme prædicavit, quæ de Rolando memoriâ noſtrâ apud Italos decantantur.* And to that purpoſe *Malmesbury*, *Hic ille eſt Arthurus de quo Britonum nugæ hodicq; delirant.* *L. 1. de geſtis Angl.* *Caxton* hath made a volume of his noble Acts, and of the Acts of his ſo memorated Knights of the *Round Table*; collected out of all the vaine reports which the world made of him. And in the *Spaniſh Romances* it is delivered, that *after his great battaile* fought with *Mordred*, he was turned into a *Crow*, and that hee is expected daily by his people: and that for this cauſe *England* is ſo full of *Crowes*; it beeing of a truth (ſay they) that ſince that time no *Engliſhmen* durſt ever kill them. What then? Shall wee conclude that therefore there is nothing true of

of *Arthur*; that therefore there was no such man? This were to vilifie the credit of our best Historians, who tell us of twelve notable and famous overthrowes which he gave the *Saxons*. This were to frustrate altogether that ample testimonie given of him by the Monke of *Malmesbury* aforesaid; who calls him the support and stay of his expiring Nation. *Dignus plane* (saith he) *quem non fallaces fominarent fabulæ, sed veraces prædicarent historiæ: quippe qui labantem patriam diu sustinuerit, infractasq; civium mentes ad bellum acuerit.* The like may also be affirmed of Sr. *Guy* of *Warwick*, whō in our *English* Pamphlets we have made enamoured of a faire Ladie named *Phillis*, for love of whō, (or rather upon whose displeasure) he became a Kt. adventurer; famous in forreine Countries for his brave exployts against the enemies of our Religion: not to say any thing of the *Dun-Cow* of *Dunsmore-heath*; and others of that nature. And yet for certaine, such a man as *Guy* there was, a noble Champion of the *English*, against their enemies the *Danes*: and of eternall memorie for his fight and vanquishment of the Gyant *Colebrond*. This *Camden* testifies, and with him others of our *Antiquaries*; no friends to fond traditions and ungrounded Fables. Thus have they also dealt with *Beavoyse* Earle of *Southampton* at the comming in of the *Normans*. *Vir bellica laude florentissimus*, as *Camden* calls him, A man of rare abilities in the arts of warre; and one that gave the *Normans* a great overthrow in the battaile of

Loc. ut supra.

Camden in Belgio.

Cardiffe, anno 1070. Yet looke upon him in those idle Rhythmes which are extant of him, his many victories upon the *Saracens*; his prosperous loves with the Lady *Iosian* the *Soldans* Daughter; his fight with *Ascapart*, and entertaining of him for his Page; his good Horse *Arundell*, from whence the ancient Castle of that name, must neede be call'd so; and other such like follies: and then what shall we find in the whole storie but infinite absurdities? So true is that of *Camden*, *Dum Monachi fabellis fictis, & commentitijs, [Beavosium hunc] sudarunt celebrare, fortissima eius facta crassis occultarunt tenebris.* And to this purpose *Milles*, in the Catalogue of Honour. This „ is that *Beavoys* of *Southampton*, whose valour „ was so great, that the Monks thought they „ could not extoll him sufficiently unlesse they „ besmeared his praises with fictions and Fa„ bles.

(9) As litle able are the vaine dreames and practises of Heretickes to beare downe the truth; as are the fictions of the *Legendaries*, or such traditions as have found acceptance with the vulgar. It is conceived that *Peters* travailes, or the *Itinerarium Petri* ascribed to *Clement*, was composed by *Heretickes*: certaine it is, that it is branded in *Gelasius* Canon, for Apocryphall. Yet questionlesse this were an Argument not worthy any answere, but contempt and laughter; should any hence inferre, that therefore St. *Peter* never crost'd any Seas, or made any journeys, for the inlarge-

ment

ment of the Faith. Pope *Leo*, the first and best of that roaring name, was by the *Arians* said to favour their opinions; and in the *golden Legend* it is reported of him, that indeed he was inclined, at least, unto that partie: but I should reckon him of more Faith, than Charitie, that would beleeve it on such weake and faultie grounds. In like manner. The Fathers of the sixt Councell of *Carthage*, among whom was Saint *Austin*, found by much industrie and search, that they of *Rome*, for the advancement of their pride and affected tyranny, had falsifyed the Canons of the great Councell held at *Nice*. Should therefore they have publikely abjur'd that famous Councell? Or judge the whole Hereticall, because one passage of it was corrupted? This had beene such a manner of proceeding, as might have made those Reverend Fathers, for ever odious; and their memories condemned in all publike monuments. They therefore made enquirie at *Alexandria*, and *Constantinople*, for the true Canons of that Councell: and having found them out, without impeaching in the least manner, the honor of that famous *Synod*; return'd such answer to the Pope, as his fact deserved. This also ought to bee our method in the examining of Stories; not to suspect, and much lesse to condemne the whole, because of some one part corrupted and unsavorie: but rather to cut off the part infected, and to cast it from us, *ne pars sincera trahatur*; that so it be no prejudice or danger to the rest of it, which continueth

Iewels answ. to the Reply. Art. 4. Sect. 6.

nueth ſound. So ſhall wee perfectly make good that ſaying of St. *Paul* commended to us in this preſent buſineſſe by *Gelaſius*: *viz. Omnia probate, &c. Try all things, but hold faſt that onely which is good.*

(10) To draw unto an end, and to apply this whole diſcourſe unto the preſent argument; wee conclude it thus. Wee grant St. *Longeſſe* and St. *Loy* to bee falſe, and counterfeit, (not to ſay any thing of thoſe, who are ſuſpected onely, but not ſo well convicted of the like intruſion:) and that the Pope hath beene too prodigall of thoſe Celeſtiall honours, of which hee hath uſurped a diſpoſing power. But this, as I conceive it, no prejudice unto St *George*, who was acknowledg'd for a Saint, before the *Popes* uſurped that lawleſſe power of doing any thing in Heaven: before thoſe *Counterfeits* had any place, in the common *Calendar*. Wee grant that many of the lives of *Saints*, are fabulouſly and vainely written; and that ſcarce any of that ſacred company hath ſuffered more extreamely in the ordinary *Legends*, than our bleſſed *Martyr*. But yet wee cannot yeild, that therefore there was no ſuch man, becauſe his *Actes* are miſreported. Were this an argument of force, wee muſt not onely empty Heaven of many of its *Saints*: but muſt correct our Chronicles, and raze out many of thoſe famous Princes, which are mentioned in them. How much more equall is the reſolution of *Du Moulin*, touching St. *Francis* of *Aſſiſe*, in *Italie*, the Founder

Reſp. au. Card. Peron. lib. 7. c. 5.

der of the *Friers-Minors*, called vulgarly *Franciscans*: which is, that hee doth verily beleeve that such a man there was, though in his *Legend* many things are attributed to him, voyd of sense. *Nous ne doutons point, que Francoys d'Assise, inventeur et patron de l'ordre des Cordeliers*, (so the *French* call them) *n' ait esté. Mais sa Legende, et les Chroniques de St.* Francoys, *lui attribuent mille actions destitues de sens commun.* So hee, and these his words are next in order unto those, where hee accuseth our St, *George* of *Arianisme*: from which, by this his owne rule and (so soone did he forget himselfe) we may most easily acquite him. And last of all, wee grant that many of the lives of Saints have beene abused by *Heretickes*; and that St. *George* hath suffered from them in his Historie, as much as any: but yet we must not yeild, that therefore that is onely true, which *Heretickes* have trifled of him. It is confessed by Doctor *Reynolds*, one of the greatest adversaries of St. *George*, that many of the Saints had beene thus injured; and that *Gelasius* therefore might more easily bee couzened, in giving credit to the Storie of this our *Martyr*. *At verò progressu temporis passio* Georgij *à sectatoribus eius composita, multos sic fefellit, vt* Gelasius *etiam, tametsi fraudem hanc olfaceret, ipsum putaret nihilominus sanctum fuisse Martyrem: nec sine probabili ratione, quandoquidem aliorum qui veri Sancti extitissent, passiones, similem in modum ab hæreticis mendaciter scriptæ essent.* If so, then eyther was *Gelasius* a very dunce,

De Idol. Rom. lib. 1. cap. 5.

dunce, that could not see so farre into the cousinage of his owne times, as Doctor *Reynolds*: or else St. *George* was most unluckie, to have his Storie onely question'd; and all the rest, no lesse suspected, passe for currant.

CHAP. V.

(1) *Vndoubted Truths the ground of fabulous reports.* (2) *The priviledge of two* French *Churches, and the Fables thence arising.* (3) *The Barons case of* Gascoyne. (4) *St.* Georges *killing of the Dragon, how farre it may bee iustified.* (5) *The Portraiture of* Constantine. (6) *The Order of the Dragon, and of St.* Michael. (7) *St.* George *how pictured commonly: and what it signifieth.* (8) *The memorable storie of St.* Georges *Horse.* (9) *The picture of St.* George, *how made a Fable: and by whom.* (10) *The entertainment of it in the Church of* Rome. (11) *The Reformation of the Missall.* (12) *A finall answere to all those on the part of* Calvin.

(1)

THus haue we made reply to such generall arguments, as might bee urged on the behalfe of *Calvin*, against the Story of St. *George*: as namely, the vaine and fabulous tales which are

are frequent of him, and extant in his *Legend*; the dreames, and practises of heriticks, by which the lives of Saints haue beene corrupted; and that unlawfull power which they of *Rome* haue so abused, in filling of the *Calendar*, with wicked men, and fained persons. We next descend to that particular exception, which is made against him; *viz.* That so much celebrated act of his encounter with the *Dragon*: which being not upon record in true *antiquitie*, hath made some thinke, that *Perseus* in the *Poet* hath onely chang'd his name; and by the change, possess'd a place among the Saints. To this, wee have already answered in the generall: and in particular, reply; That true indeed it is, no such exploit of his, and the encounter with the Dragon, is to bee found in true antiquitie. Yet wee must say withall, that true antiquitie doth give us such a ground of this report: as may perhaps a little qualifie the boldnesse of the *Legendarie*, though not quite excuse it. The tale of *Perseus*, hath some good ground in truth of Storie; although expressed *Poetically*, and with liberall additions: so also hath *the Fable* of *Medusa*, and her inchanting haires; than which almost nothing lesse probable. What fiction more unlikely than *the tale of Phaëton*; and that great conflagration of the world by his presumptuous undertaking of his *fathers Chariot?* Yet *Bergomensis* & other Authors of good credit doe report; That under an *Egyptian* King so called, a great part of the world was destroyed by

by Fire, and ſuch a generall heate and drowth upon the reſt,

Vt neq; quas poſſet terris inducere, nubes,
Tunc habuit; nec quos, cælo dimitteret imbres.

That *Iove* for waſted clouds did ſeeke in vaine,
To ſhade, or coole the ſcorched earth with raine.

In like manner, as dealt the ancient Poets with ſuch paſſages of Storie, as were moſt ſerviceable to their purpoſe: So dealt the *Legendaries*, which are *Church-Poets*, with the lives and hiſtorie of the *Saints*. Some thing there was which they had heard of, which might occaſion them to ramble from the truth; and pleaſe themſelves in their owne inventions: wherein as commonly the people reported fabulouſly of true matters; ſo they, the *Legendaries*, extoll'd thoſe fables, as a truth.

(2) Two fairer inſtances of which, wee can hardly meet with, than two eſpeciall priviledges of two Churches in the realme of *France*; and the vaine Fables thence ariſing. At the firſt entrance of a new Byſhop into the Byſhopricke of *Orleans*, he hath a priviledge of ſetting free any one priſoner of the Gaole; for what great crime ſoever he doth ſtand committed. A priviledge conferr'd upon them, (as *Du Cheſne* hath told us) firſt in the perſon of St. *Aignan* once Byſhop of this City; for his exceeding paines and care in the defence thereof againſt *Attila* the *Hunne*. But if

if we will beleeve the people, and the ordinarie Fables which are grounded on it; we must take it thus. At the first entrance of St. *Aignan* into the Towne, he made request to *Agrippinus* then Governour, that for his sake hee would set open all the Gaoles, and release the Prisoners: *Vt omnes quos pro varijs criminibus pœnalis carcer detinebat inclusos, in sui introitus gratiam redderet absolutos*; saith the latter storie. Vpon deniall of this suite, a stone falls presently upon his head; from whence none knew: but as it was concev'd, from Heaven: wounded and terrified wherewith he grants the Byshop his desire, is suddainely made whole; and ever since the Custome hath continued in full force and vertue. In like sort: the selfe same Priviledge was granted by King *Dagobert*, the first (he began his reigne, *anno* 632.) unto the *Canons* of the Church of *Nostrę Dame*, in *Roan* of *Normandy*: and since confirmed by his successors. A priviledge confirm'd upon them, (as that age and the rest that followed were prone to superstitious bounties) in memory of St. *Romanus*, whose Festivall is heere observ'd with all solemnitie upon the 23. day of *October*; not long before, Archbyshop of that Citie. But if wee will *beleeve* the people, and the common fables, wee must take it thus. There was a poysonous Dragon, which had done much harme unto this Province; whom they had tryed by many meanes to make away, but none prospered. At last, St. *Romain*, then Archbishop of *Roan*, accompanied with

André du Chesne Antiq. l. 7. c. 2.

with a Murderer and a Theefe, whoſe lives were forfeit to the Law; undertakes the enterpriſe. Vpon the firſt ſight of the Dragon, the Theefe according to his nature, ſtole away: the Murderer more hardened in his trade, goeth forwards with him. To make ſhort worke, the Dragon layeth aſide his fury, and patiently ſubmits himſelfe unto that godly Prælate: who binding him about the necke with his ſtole (or tippet) delivereth him unto the murderer, and leades him priſoner unto *Roan*. This wondrous accident is ſaid to happen on an *holy Thurſday*: and that St. *Audoin* or *Owen* who next ſucceeded in that Church, in memorie thereof obtain'd this priviledge, that from thence forwards the *Chanoins* of *Our Ladies*, ſhould every *holy Thurſday* have the releaſing of any Murderer, (whom themſelves would chooſe. I ſay of any Murderer, Theeves not being capable at all of any mercy: becauſe (ſay they) the Theefe which was to have attended in that ſervice, ſtole away.

(3) So farre the ſtorie, as I was told by mine Hoſt at *Roan*: but for the priviledge it is ſtill in practiſe, and famous by a great and memorable tryall, not long ſince hapning: related to me by a Gentleman of good account, and a practitioner in the *Parliamentaric* Court in that City. The caſe is this. Not much above ſome twelue yeares ſince, a Noble-man of *Gaſcoigne* tooke occaſion to kill his wife; which done he fled into *Normandie*: and having firſt acquainted the *Canons* of the Church

Church of *Nostre Dame* with his desires; put himselfe to the sentence of the Court, & is adjudg'd unto the Wheele. *Ascention* day immediately comming on, the *Canons* chalenged him for theirs: and the chiefe *Iudges*, according to the custome, caused him to bee dilivered. But on the other side, it was pleaded by the *Normans*, that the benefit of this priviledge, belonged onely to the Natives of that Province: and they pleaded with such violence, that the poore Baron was againe committed to his irons; till the Qu. Mother had wooed and wonne the people, *pro ea saltem vice*, to admit of his reprivall.

(4) This storie of St. *Romains* Dragon, in which there is no passage true, conducts me on, unto St. *George*; of whose encounter with the Dragon there may be somewhat said, to qualifie the matter; thought not to justifie it altogether. For by the *Dragon* if we understand the Divell, that old malicious *Serpent*. (τὸν ὄφιν ἀρχέκακον, as *Ignatius* calls him;) and the combat betwixt our blessed Martyr and that Monster, those many snares and baites, which by the Divell were provided to intrappe him: we may soone find, how and in what respect, St *George* his fighting with the *Dragon* may be justified. An exposition of that fabulous text occurring in the *Legend*, not forced unnaturally: but such as doth agree, as with the truth of storie; so also with the words and meanings of some Authors, which have written

Epistola ad Tral.

ten of our Martyr. Certaine I am that *Metaphraſtes* in an *Encomion* or *Anniverſarie* Oration, made in the memorie and commendation of our Saint; doth not alludeunto it onely, but affirmeth it. For thus that Author, ſpeaking of thoſe ſeverall baites which had beene layed for the inveigling of this bleſſed man of GDD; *the Kingdomes of the world, and the glories of them*, the frownes and anger of the Prince, the terrours both of Death and tortures: ſpeaking I ſay of theſe, and how that all of them, and other the deviſes of that old *Serpent*, were by that noble Champion fruſtrate and deluded; he concludes it thus. *Licebat igitur videre aſtutiſſimum Draconem, adverſus carnem & ſanguinem gloriari ſolitum, elatumq; & ſeſe efferentem; à juvene illo uno illuſum, & ita deſpectum atq; confuſum, ut quid ageret non haberet.* So hee, and this may alſo ſeeme to be intended by *Hermannus Schedell*, in his worke entituled *Chronica Chronicorum*: where he doth joyne together the Martyrdome of our St. *George*, and his encounter with the *Dragon*; both as it were one act or undertaking, *Et velut alter Curtius Romanus, vel Codrus Rex Athenienſium, pro patriæ liberatione ſeſe internecioni ad Draconis occiſionem, & martyrij tolerantiam, dedit*: as he there hath it.

Ætas ſexta, Pag. 240.

(5) For further proofe of which, and that this expoſition on that fabulous text, as before I call'd it, is not unnaturally forced, but ſuitable unto the truth of ſtorie; and in all likelyhood agreeable to their intents, who gave the firſt hint, &

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occasion to the fables in the *Legends*: let us behold awhile the portraiture of *Constantine* the Great, erected in the same figure in a manner; and to the same intent and purpose. Of him wee need not make report, how great a victory hee had against that enemie of mankinde, in his promoting of the faith; and ruining those Heathenish Temples, consecrated to impietie and the Divell. After which glorious conquest, and the establishing of true Religion in all the quarters of his Empire; ἐν γραφῆς ὑψηλοτάτῳ πίνακι &c. hee caus'd his portraiture to bee erected up on high, in a faire table for that purpose, and at the entrance of his Pallace, that so it might be obvious to the eye of every Passenger. Over his head the Crosse, that venerable signe of mans redemption: and underneath his feet, that great and working enemie of man, the Divell, cast downe into the lowest deeps; under the figure of a *Dragon*. Τὸν δὲ ἐχθρὸν καὶ πολέμιον θῆρα, τὸν τὴν ἐκκλησίαν τοῦ θεοῦ διὰ τῆς τῶν Ἀθέων πολιορκήσαντα τυραννίδος, κατὰ βυθοῦ φερόμενον, ποιήσας ἐν δράκοντος μορφῇ. The reason why he caus'd himselfe so to be portraited, to shew, no doubt, how great and notable an overthrow hee had given the Divell: but why hee made the Divell in the likenesse of a *Dragon*, was in allusion questionlesse, unto the Scriptures, where he is call'd a *Serpent*; and in the *Revelation*, more particularly, a Dragon. So witnesseth *Eusebius* in the words

Euseb. de vita Constant. l. 3. c. 3

words immediately following, Λεάκοντα γὰρ αὐτὸν (the Divell) καὶ σκόλιον ὄφιν, ἐν προφητῶν θεῦ βίβλοις ἀπηγόρευε τὰ λόγια.

(6) To the ſame purpoſe alſo, and on occaſion not much different, at the leaſt as he conceived it; did *Sigiſmund* the Emperour, an King of *Hungarie*, erect and order of Knighthood, which he entituled, *Of the Dragon*. He had beene fortunate in many ſeverall battailes, againſt the greateſt enimies of CHRIST, the *Turkes*: and hee had alſo laboured with much diligence to ruine and ſuppreſſe the *Hußites*, the greateſt enemies of the *Roman* Church then being; whereof he was Protectour. This laſt not onely by perſecutions privately, and force of armes in publike: but by procuring the two Councels of *Baſil* and *Conſtance*, to bee aſſembled; where the poore *Hußites* were condemn'd, their cauſe unheard, and the chiefe *Patrons* of their cauſe adjudg'd unto the fire. Proud of his fortunate ſucceſſe in theſe great enterpriſes, he inſtituted this his militarie Order of the *Dragon*; ſo call'd becauſe his Knights did beare for their Deviſe, *a Dragon falling headlong*: Page, 1460. *pour teſmoigner que par ſon moyen le Schiſme et l' hereſie, dragons devorans de la religion, avoyent 'eſté vaincus, et ſupplantez*. And this (ſaith he that made the booke entituled *Les eſtats du Monde*, tranſlated ſince by *Grimſton*) to teſtifie that by his meanes, the Dragons of Hereſie and Schiſme, which otherwiſe (no doubt) had deſtroyed religion

ligion and devoured the Church; were vanquished and suppressed. Much like to this in the Device, is the *French* Order dedicated to Saint *Michael*, instituted by King *Lewis* the 11. not long after, *Anno viz.* 1469. Vnto the coller of which Order, there is fastened the picture of St. *Michael* the *Archangell*, combatting with the Dragon of the infernall Deepes: *aureaq; imagine S. Michaelis draconem infernalē prosternentis, pectus insigniente.* So saith *Hospinian.* But this in reference rather, to the encounter of St. *Michael* with the Dragon, in the *Apocalypse*.

De origine Monach. l. cap. 59.

(7) With these the portraiture of *Constantine* above-mentioned, and the two militarie Orders of St. *Michael, and the Dragon:* St. *George*, as he is commonly expressed in picture; holdeth good proportion and correspondence. His picture as in the present times, we use to draw it; but *ab initio non fuit sic*, it was not thus from the beginning. For I have read it in the life of *Theodorus Syceotes*, commonly call'd *Archimandrita*, or *Chiefe-Abbot*; borne in the time of the Emperour *Iustinian*: that then St. *George* was onely pictured as a faire yong man, richly arrayed, and of an haire somewhat inclining unto yellow. For so *Elpidia* doth describe him, in the relation of her dreame, to this her Grandchild *Theodorus*: if at the least we may take this or any thing upon *Surius* word, who fathereth this discourse upon one *George*, a Priest, the Scholler of this Abbot. *Videbam, fili mi dulcissime* (these are old Grandams words) *adolescentem*

Tom. 6. in vita Theod. Archim. p. 737.

tem valde formosum, splendidis vestimentis ornatum, aureaq; fulgentem coma; & illi similem, quem pro S. Georgio in eius historia cernimus. Thus was hee pictured anciently. But in the middle times, hee was presented to the common view, more like a man at armes, mounted upon a lusty Courser; a young maide kneeling by him, and a fierce Dragon thrust through with a Speare, gasping for life: just as we see him painted, (but there is no mention of the young maide) on our common Signe-posts. A picture which in the darker and more ignorant times, was thought to represent that storie, which was then publish'd in the *Legend:* & which, since it hath bin otherwise resolv'd by the learned of both parties, that it did only represent some mysterie or allegorie; hath not a litle exercis'd their wits and fancies. *Perkins* will have it (as before we noted) to bee in former times a representation of our Saviour, who vanquished the Divell for the deliverance of his Church: in which conceit of his, many Divines have closed in with him, which wee then noted also out of *Charles Stephanus.* *Baronius* doth conceive it, to be the picture of some state or Country, petitioning (according to the custome of those times) the ayde and helping-hand of so great a Saint, against the violence of the Divell. *In virgine n. illa typus exprimitur (more maiorum) provinciæ vel civitatis alicuius, qua adversus diaboli vires tanti martyris imploret auxilium.* *Villavincentius* and *Hyperius* have applyed it to the civill

Chap. 3. §. 5.

In Annot. ad Ro. Mart. Apr. 23.

Magi-

Magistrate, whose principall endeavours ought to aime at this; that they defend the Church, from the covetous tyrannie of the Oppressour, the old Serpent. Dr. *Reynolds*, as hee preferres this last conceit, before that of *Baronius*: so doth he seeme to prize his owne, both before this, or any o-other. With him, the meaning of the em-bleme (or picture *Emblematicall*) must be this: that all true Christians whom the Apostle calls Gods husbandrie, might learne hereby how much it doth concerne them to make warre against the Dragon; and to destroy him with the sword of the Spirit. *Vt sciant omnes Christiani, quos γεώργιον Dei appellat Apostolus*, 1. Cor. 3. *militandum sibi adversus draconem Apocal.* 12. *eumq; Dei gladio confodiendum.* So he in his *prælections* on the *Apocrypha*: and the same words almost repeated in his booke *de Rom. Idololatria*. For my part, I rather choose (for why in such variety, may not I also assume the liberty of conjecture) to make it, at the least in part, historicall: as being thus contriv'd of purpose, in those times, and by those men, which most affectionately were devoted to our Martyr; to publish to posterity how bravely he refell'd the Divell, how constantly hee persevered in the profession of his faith; the whole Church praying with him, and kneeling (like the Virgin, by him, in that holy action) that GOD would give him strength to subdue that enemy, the *Dragon*.

Prælec. in Apocr. 155.

L. 1. c. 5. §. 22.

(8) How long the picture of St. *George* hath

beene commended to us in this Knightly forme; I cannot easily determine: onely I will be bold to say that it is not very moderne, or of small standing in the Church; as may bee gathered out of the History of *Nicephorus Gregoras*. This Author was by birth of *Greece*, and wrote the History of that declining Empire: beginning at the yeare 1200, and ending it *anno* 1344. about which time it is conceiv'd, that he was gathered to his fathers. In the 8. booke (he wrote eleven in all) there is a memorable storie of St. *George's* Horse: which for the rareneſſe of it, and that it is so proper to the cause in hand; it shall not grieve me to relate, nor any Reader to peruse. *Primo quadrageſima Sabbato, cum poſtridie orthodoxorum Imperatorum & Patriarcharum proclamanda eſſet memoria; tum quoq; Theodorus Logotheta generalis, à veſpera ad nocturna ſacrailla de more acceſſit. Media verò ſub nocte, me aſtante & λοξολογίαν audiente, quidam ab Imperatore adeſt, novum illi nuncium apportans, &c.* On „ the first Saturday in *Lent*, the Commemoration „ of such godly Emperours and Patriarchs as had „ departed in the Faith, being the morrow after „ to be solemnized: it pleas'd the *Lord high Chan-* „ *cellour Theodorus*, (for so on the authority of „ *Meurſius* in his *Græco-Barbara*, I thinke good to „ render λογοθέτης: I say it pleas'd him to be pre- „ sent with us, according to the custome at those „ night-watches. About the time of midnight, I stā- „ ding neere him; and harkning to divine Service;

Bellarm. de Script. Eccl.

„ a

„a Messenger in all the hast came to him frō *Andro-*
„ the *Elder*, then our Emperour; telling this
„ strange newes, and desiring his opinion. But
„ now (saith he) when as the Soldiers of the
„ Guard, [*Milites Imperatorij*] were going to
„ their rest; there was a fearfull neighing heard
„ so upon the suddaine, that it made all of us a-
„ mazed; the rather, because there were not any
„ Horses then about the Court; all of them car-
„ ried in the evening farre off, unto their Stables.
„ This tumult not yet quieted, another noyse of
„ the same kinde, but greater than the former;
„ was heard unto the Emperours Chamber; who
„ presently dispatch'd a Servant to inquire into
„ the matter. The servant did as was commanded,
Sed nihil audivit aliud, nisi ab equo in quodam palatij pariete ante victricis deipara sacellum, quem Paulus olim pictor præstantissimus effinxisset, D. Georgium pulcherrime sustinentem, esse editum, &c. The ser-
„ vant did as was commanded, but heard no other
„ noyse than what did seeme to him, to issue from
„ the picture of a certaine horse, bearing St. *George*
„ upon his backe: which *Paul* the famous painter,
„ had long since painted on that part of the pal-
„ lace-wall, which is close by our Ladies Chap-
„ pell. This is (saith hee) the message which I
„ am commanded to deliver; and to acquaint
„ you also, that his Majesty desires your present
„ counsell. *Ad hæc Logotheta iocatus, Gratulor tibi (inquit) Imperator futuros triumphos, &c. quibus auditis, At tu quidem inquit Imp. isto responso ex-*

hilarandi mei gratia uſus, rem ignorare viſus es: Ego autem dicam tibi. Nam ut patres noſtri nobis tradiderunt, equus iſte alias ad eundem modum hinnijt, cum Baldwinus Latinorum Princeps, a patre noſtro „ pulſus, urbem amiſſurus eſſet. The Chancellour „ repairing upon theſe ſummons to the Emperor, „ found him exceedingly diſquieted: and there- „ fore ſportively accoaſting him, I doe my Leige „ ſaid he, congratulate thoſe noble tryumphs, „ which the luſty neighing of St. *George's* „ horſe portend unto you. To whom the Empe- „ rour replyed, It ſeemes my Lord, that you „ of purpoſe to compoſe my thoughts, and „ make me merry, will not take notice of the mat- „ ter: but I am able to inſtruct you in it. For I have „ heard uppon good credit, that this ſame pi- „ cture of an Horſe, neigh'd formerly, as now it „ did: juſt when that *Baldwin* Emp. of the *Latines* „ in *Conſtantinople*, was beleagured by my Father; „ and the City taken. So farre the ſtorie. All we will note from hence is this, that *Baldwin* mention'd in the Hiſtorie, began his Raigne *anno* 1227. and that St. *George*, both in his time, and long before, was painted mounted on his Horſe; which is as much as I deſire for my preſent purpoſe.

(9) Saint *George* thus pictured, eyther by way of *Hieroglyphicke*, as ſome conceive it; or of *Hiſtoricall* repreſentation, as I rather ſhould conjecture: it was not long before the vul-

gar

gar οἱ πολλοὶ καὶ φορτικότατοι as *Aristotle* calls them; had improoved it into a Fable. And now St. *George* must be ennobled for the killing of a Dragon, which he never saw; and ransoming of King *Nemo's* Daughter, for in the *Legends* there is nothing told us of his name. Iust as upon the *post-fact*, the *Normans* fram'd that doughty tale of St. *Romanus* and the Dragon; or those of *Orleans*, the no lesse memorable storie of Saint *Aignans* Stone. Which beeing so, the people thus affected, by reason of those pictures, which did then commonly expresse Saint *George*; and the composers of the *Legends* willing to countenance those fictions, which were already of good credit with the people; it came to passe, that not these onely of the vulgar; but even the best and wisest, as the times then were, ranne headlong on the same Errour. The rather, because the Author of the *Legend* then in most esteeme, was not of ordinary ranke: a man of speciall eminence for his Workes and Learning; Archbyshop of a chiefe Citie in *Italie*, and of good credit for a long time together in the Court of *Rome*! I meane *Iacobus de Voragine*, whom in this case, the Cardinall *Baronius* justly blames, for making that an Historie, or a Fable rather; which was in all Antiquitie, intended onely for an embleme. *In nullis enim quæ recensuimus S. Georgij actis antiquis, quicquam legitur eiusmodi,* (*viz.* the killing of the Dragon, &c.) *sed à Iacobo*

Annotat. in Rom. Mar. Apr. 23.

Iacobo de Voragine abſq; ulla maiorum autoritate, ea ad hiſtoriam referuntur, quæ potius in imagine illa typum exprimunt, &c. All I ſhall add is this (which may perchance bee elſe objected) that *De Voragine* did frame his *Legend*, according to the common fame, and the expreſſion of St. *George* in common Pictures: and not the pictures made according to the fancie and tradition of the *Legend*. For it appeares out of *Nicephorus* above-mentioned, that this our *Martyr* had beene pourtraied in this faſhion, ſome ſpace of time before the *Latines* were expuls'd *Conſtantinople*; which happned in the yeare, 1260. Whereas *Iacobus de Voragine* began to bee of credit, at the ſooneſt, *Anno* 1278. and as it is conceived by others, not till the yeare 1290. which before we noted.

(10) But to proceed, the *Legend* thus compoſed, and by ſuch a man, and ſo agreeable unto the humour of the people; no marvaile if it found a willing entertainment in the publicke ſervice of the Church: ſo that in tract of time the *Legend* or *hiſtoria Lombardica*, for ſo the Author calls it; became a principall part in the *Roman Breviarie*. *Bona Breviariorum pars, quod quidem ad lectiones matutinas attinet, ex Lombardica deſumpta eſt, licet verbis paululum immutatis.* So ſaith *Wicelius*: and wee well know how juſtly hee might ſay it, as in the generall, ſo alſo in the particular of St. *George*. For in an old Booke, which I have long had in my cuſtodie, entituled *Horæ B. Mariæ, Secundùm uſum Sarum*: Wee have this Hiſtory of St. *George*, and

In Epiſt. Dedicat.

and of his *Dragon*, thus framed into an *Antheme*: and as it there appeareth, appointed to be sung on his publicke Festivall; the Antheme this.

O Georgi Martyr inclyte,
Te decet laus & gloria,
Pradotatum militia;
Per quem puella regia,
(Existens in tristitia,
Coram Dracone pessimo)
Salvata est. Ex animo
Te rogamus corde intimo,
Vt cunctis cum fidelibus
Cœli iungamur civibus,
Nostris ablutis sordibus:
Et simul cum latitia,
Tecum simus in gloria;
Nostraq; reddant labia
Laudes Christo cũ gratia,
Cui sit honos in secula.

George, holy Martyr, praise and fame
Attend upon thy glorious name;
Advanc'd to Knightly dignitie:
The Daughter of a King, by thee
(As she was making grievous moane,
By a feirce Dragon, all alone)
Was freed from death. Thee we intreat
That wee in Heaven may have a seat;
And being wash'd from every staine,
May there with all the Faithfull raigne:
That wee with thee together may
Sing gladly many a sacred Lay;
The gracious throne of *Christ* before,
To whom be praise for evermore.

(11) So was it in our Ladies *Horarie*, or *horarium*, according to the use of *Sarum*; and so no question in other of their publike *Service-Bookes*: untill

untill the reformation of Religion, began in *Germany* by *Luther*, made thoſe of *Rome* bethinke themſelves; and make ſome neceſſary reformation alſo, in ſuch particulars as were moſt ſcandalous and offenſive. A reformation not onely of their manners, which ſince the difference began, have beene ſtrangely mended; nor of their Doctrine onely, which ſince the oppoſition, hath beene wonderouſly altered and refined: but alſo of their *Breviaries*, of their *Miſſals*, and other parts of their publicke Liturgies. A matter firſt attempted, at the beginning of the breach, by Pope *Clement* the ſeuenth: who uſing in it the aſſiſtance of *Franciſcus Quignonius*, (hee was then Cardinall of *Santa Croce*) left in them onely the hiſtories of ſome few Saints of eyther ſexe, of which there was leſſe ſcruple; caſheering all the reſt, which gave occaſion of offence. *Vnde non imprudenter fecit Clemens* [*Sept.*] *Pont. Rom. adiutus opera Franc. Quignonij, qui hiſtoriolas aliquot Sanctorum vtriuſq; ſexus, cum Chriſto in paradiſo conregnantium, ſuccinctè iuxta & eruditè deſcribi, inq; Rom. Breviarium inſeri curavit: Omnem calumniantibus anſam amputans, qui fabulas non hiſtorias in Templis recitari clamitabant.* As mine author hath it. Afterwards, a more exact and perfect reformation of the *Miſſall* and the *Breviarie*, was reſolv'd upon in the *Trent-Councell*; together with an *Index* to be made, of all ſuch Bookes, as were thought fit eyther to be prohibited; or noted, with a *Deleatur*. But by the haſty breaking

Wicelius in Epiſt. dedicat.

king up of that Conventicle, (for so the *French* King called it in his letters to the *Prelates* there assembled) the whole businesse was referred unto the Pope: by his unerring spirit to bee determined and concluded. *Præcepit S. Synodus, ut quicquid ab illis* (to whom the matter was committed) *præstitum esset, Sanctissimo Rom. Pont. exhibeatur: vt eius iudicio atq; autoritate terminetur, & evulgetur.* So was it done accordingly: the *Missals, Breviaries, Rituals, Pontificals, Catechismes, Diurnals*, and all the severall *Horaries, Officiums*, and such like *Manuals* belonging to our *Ladyes* service; being corrected first by Pope *Pius Quintus*, and after recognized by *Clement*, of that name the Eight. By which wee may perceive, that all things were not right in the Church of *Rome*; how ever they pretended that the *Protestants* did clamour of them without cause: they being at the last compell'd, though with as little noyse as might be, to make a *Reformation* both in Doctrine and in manners; as also in their common formes of *publicke* service and performance. *Sess. 25. Prope finem.*

(12) And now what is there else, which any one of *Calvins* party, any of those which have denyed St. *George* a beeing; can further question? It is alledged by Doctor *Cracanthorpe*, to proove St. *George* to bee *non ens*, an idle Fiction; that even *Baronius* doth confesse it: and for a further proofe, *Baronius* is produced to tell us on his knowledge, *Picturam Georgij qua eques armatus effingitur, &c.* That *viz.* the ordinary pictures of St.

Saint *George* have more in them of an embleme, than an Hiſtorie. What then? *Baronius* doth conceive St. *George* ſo pictured, as we ſee him commonly (and as wee ſee him in full ſtature, with his brave Horſe and the fierce *Dragon*, in St. *Sepulchres* in *Paris*;) to be an embleme, a *Symbol*, or an *Hieroglyphick*. But yet *Baronius* doth not thinke that St. *George* himſelfe was an Hieroglyphick onely, or an embleme. This is an argument, much like that other which we met withall before; wherein *Baronius* himſelfe muſt teſtifie againſt himſelfe, that the whole ſtorie of St. *George*, was nothing elſe but a forgerie of the *Arians*: whereas indeed hee ſpake it onely of one paſſage of it, which by the *Arians* had beene thruſt into his Hiſtory. And this may alſo be replyed to Doctor *Boys*, who tells us twice for failing, how roundly Cardinall *Baronius* had takē up *Iacobus de Voragine*, for *his leaden Legend of St.* George. If they or any other for them, have more to ſay; it is as I conceive it, that Article as yet not anſwered touching *Dacianus*; and the apparent contradictions which are betweene our witneſſes, in this particular. Which argument or exception rather, we doubt not but to ſatisfie with as much eaſe as theſe before it: when we have taken out our Commiſſion for the examination of witneſſes on our party, in whom ſuch an apparant contradiction is ſuſpected. In the meane time, I thinke we may with good aſſurance of theſe mens quietneſſe hereafter, turne our whole ſtrengths upon

upon that adversarie which hath done us greatest injury. Even upon them, who seeme to censure *Calvin* as too meeke and modestly disposed, in so great a quarrell: and thinke St. *George* not wrong'd inough in being thought *No man, the issue of an idle braine*; unlesse he rather be esteemed a wicked and ungodly man, a bloudie *Arian*. *Calvinus itaq; moderatißime agit adversum Pontificios, ubi de* Georgio *quem invocant, ita loquitur, quasi nullus unquam, non quasi impius extitißet.* Thus Dr. *Reynolds*, whose resolute assertion, and the proofes thereof, are next to be examined. L. 1. cap. 5.

CHAP. VI.

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(1) *The whole Storie of* George *the* Arian *Byshop.* (2) George *Byshop of* Alexandria, *not prooved by Doctor* Reynolds *to bee a* Cappadocian. (3) *The* Cappadocians *infamous for their lewdnesse.* (4) *The life of* George *before hee was appointed Byshop.* (5) *His Butcherly behaviour in that holy Dignity.* (6) *Degraded in the Councels of* Sardica, *and* Seleucia. (7) *An* Ἀντιγραφεὺς *of* Drusius, *in making* George *the* Laodicean, *to bee the same with him of* Alexandria. (8) *The strange effects of fancie and a pre-conceipt.* (9) George's *returne to* Alexandria, *and the manner of his Death.* (10) George *Byshop of* Alexandria, *never reputed for a Martyr.* (11) *Shreds of the* Arian *Legends, by whom patch'd on upon St.* Georges *Cloake.* (12) *Sir* W. Raleighs *resolution in received opinions.* (13) *A transition to the examination of Witnesses on St.* George's *side.*

(1)

IT was, as I conceive it, a wise and necessarie course of *Casca*, a *Roman* Citizen, to publish by the common Cryer, his Name and Pedigree: wherein hee gave the people notice, that whereas *Casca* was the name of one of those, which had con-

conspired the death of *Cæsar*; for his part, hee neyther was the Traitor nor any of his kindred. The reason of which action, he thus gives in *Dion*, ὅτι Κίννα ὁμωνυμίας ἀπόλετο, *Quòd Cinna nominis causa occideretur*: The like *device* to this, is in the same Author, reported of one *Varro*: and this device must wee also now make use of, in our present businesse. For such was the most barbarous demeanor of one *George*, once an intruding Byshop in the Church of *Alexandria*, a furious *Arian, and bloudy Butcher of the true Christians*; and so extreamely odious is his name become in the eares and hearts of all good people: that wee which love St. *George*, must by the common Crier, and publicke Proclamation, make knowne his parentage, and acts, and sufferings. Otherwise it will bee with him, as it was with *Cinna*; and hee shall suffer for those impious sinnes and cruell misdemeanours, which were done many yeares after his transmigration to a better life. This therefore wee resolve to doe in St *George*'s cause; but not this onely. For wee will first relate the whole History of *George* the *Arian*, his Countrey, his exploits, and manner of his Death; in which how little is there, which may have the least resemblance unto the Story of our *Martyr*. That done, and Doctor *Reynolds* sufficiently answered, as I hope it will appeare, in the meere prosecution of the Story: wee will proceed unto the Birth, and parentage, and constant sufferings of

Hist. Rom. l. 44. Id. lib. 47.

of St. *George*; and to thoſe teſtimonies after, which all the Ages of the Church, not one excepted, ſucceſſively have given him.

(2) And firſt wee muſt begin with the Birth and Countrey of this *Arian* Byſhop, which Doctor *Reynolds* doth affirme with greater confidence than proofe, to be in *Cappadocia*. For thus hee cloſeth up his Diſputation in this preſent argument, *Ceterum cum Georgius quem eccleſia Orientalis & Occidentalis pro Martyre colit, fuerit Cappadox; nec ullius Georgij Cappadocis, ut Martyris, niſi Ariani, mentio ab ullo idoneo autore fiat: vel iſta circumſtantia demonſtrat Georgium, non Sanctum, ſed Arianum Martyrem fuiſſe.* In which we have theſe two concluſions; firſt, that the *Arian George* was a *Cappadocian*; and next, that never any *George* of *Cappadocia*, was reputed for a *Martyr*, but *George* the *Arian*: both theſe, I ſay, with greater confidence than proofe. For I perſwade my ſelfe, that neyther hee, nor any elſe of his opinion, hath prooved it hitherto, that *George* the *Arian* was by birth a *Cappadocian*: ſure I am, that the teſtimonies of *Athanaſius*, and St. *Gregory Nazianzene*, which are produced unto this purpoſe, doe not proove it. Which that we may the better juſtifie, we muſt take notice by way of anticipation, that *George* the *Arian*, was of a very fickle and fugitive condition: not fixt in any place, (as wee ſhall ſee anon) untill hee was appointed for the *See* of *Alexandria*. This noted, wee proceed unto the teſtimonies alledged from *Athanaſius*, accor-

De Idol. Rom. Lib. 1. c. 5. §. 22

according as wee are directed in the *Doctors* margin: beginning first with that, in *Apol. de fuga ſua*; where wee reade it thus. Εἶτ' ἐλθὼν τῇ πεσσαρακοστῇ, ὁ παρ' αὐτῷ ἀποσταλεὶς ἐκ Καππαδοκίας Γεώργιος, ἤυξησεν ἃ παρ' αὐτῶν μεμάθηκε κακά. About the time of *Lent*, (ſaith hee) came *George* to *Alexandria*, ſent for, by them which ſwayed the Court, out of *Cappadocia*: who heere improoved thoſe vices, which hee there had learnt. This is I thinke no argument of any force, becauſe that *George* was ſent for out of *Cappadocia*, to proove that he was therefore borne there: and therefore on unto the next, which proves as little; ſave that the *Latine* is more favourable than the *Greeke*. For in the Latine, tranſlated by *Pet. Nannius*, wee reade it *In Epiſtola ad vbiq; orthodoxos*, thus: *Et ſtatim præfectus Ægypti publicè literas proponit in ſpeciem edicti, quibus declarabat, Georgium Cappadocem natione, pro ſucceſſore mihi datum.* But in the Greeke, wee find it onely as before; ὡς Γεωργίου τινός ἐκ Καππαδοκίας εἰσερχομένου, διαλόχου μου ἀπὸ τοῦ κομιτάτου, that *George*, new comming from *Cappadocia*, was by the Governour, declared his Succeſſour: Thus doe we reade in his Epiſtle, *Ad ſolitariam vitam agentes*, οὕτω Γρηγόριον ἀπὸ Καππαδοκίας ἔπεμψε εἰς Αλεξάνδρειαν, καὶ Αυξέντιον μὲν ἀπὸ Καππαδοκίας εἰς Μεδιόλανον μετεσείλατο: That *Gregory* was ſent to *Alexandria*, and *Auxentius* unto *Millaine*; both

Athan. Tom. 1. pag 704. Edit. gr. la.

Pag. 944.

Pag. 860.

out of *Cappadocia*. Yet never was it thought, that therefore eyther of them were natives of that Country. *In Apolog. ſecunda*, which is a third place quoted in the margine, wee meete with nothing to the purpoſe: onely Pope *Iulius* complaines in an Epiſtle to his fellow-Byſhops,

Pag. 748. touching *Athanaſius*, ἀποξαλῆναι Γρηγόριον ξένον μὲν τῆς πόλεως, &c. That *Gregory*, an alien to the Towne of *Alexandria*, and unknowne amongſt them, was made Byſhop. The Latine here, in ſteed of *Gregorie*, reades *George*; which cannot ſtand with truth of Storie: Pope *Iulius* being dead almoſt ſixe yeares, before this *George* was made the Byſhop of that Citie. But let it be, that the Greeke copies are corrupted, yet is it but a ſimple reaſon, to affirme that *George* was borne in *Cappadocia*, becauſe hee was an alien, or a ſtranger to the *Alexandrians*.

(3) In that which followes, wee have ſome ſhew of proofe, at leaſt; which was not to bee found in that before. For in the Epiſtle *ad Solitariam vitam agentes*, before-mentioned, St. *Athanaſius*

Pag. 861. calleth him, Καππαδόκην ἄνθρωπον, a man of *Cappadocia*: and *Gregorie* of *Nazianzum*, that Countriman, *Monſtrum Cappadox, ex vltimis terræ noſtræ finibus oriundum*, A *Cappadocian monſter*, borne in the furtheſt parts of all our Country. Indeed St. *Gregorie* ſo calls him in the Latine copies, tranſlated by *Bilius*; which makes the matter ſomewhat plaine: but looke upon the Author in his

his owne language, and then it will appeare, to be no such sufficient evidence, as was pretended. For there wee reade it thus, Τέρας τὶ Καππαδόκιον ἐκ τῶν ἑσχατιῶν τῶν ἡμετέρων ὁρμώμενον, &c. Now this ὁρμώμενον, which is translated, *Oriundum, Borne*; and whereupon the proofe, such as it is, is altogether founded; ought rather, and more agreeably, to the nature of the *word*, to bee rendred, *Impetu se ferens*, running with haste and violence. For who so ignorant in the Greeke tongue, but knowes ὁρμάομαι, to be so construed; and that it is derived, *ab* ὁρμὴ, *impetus*: and so τέρας τί Καππαδόκιον, &c. must bee onely this; That *George*, a *Cappadocian monster* (as hee calls him) came with a violent swinge, even from the furtheſt parts of all the world, to seaze upon the Church of *Alexandria*. But notwithstanding this, yet hee is here call'd τέρας τί Καππαδόκιον, *a Cappadocian monster*; and *Athanasius* calls him, Καππαδόκην ἄνθρωπον, *a man of Cappadocia*: this wee confesse, but so, that it affordeth as little to the proofe in hand, as any of the former. For both those passages, are there spoken, as proverbiall kinde of speeches, then in use: the lewdnesse of the *Cappadocians* beeing so infamous, that it grew into a Proverbe, to call a lewd and wicked man, *a man of Cappadocia*. *Erasmus* reckoneth *Portentum Cappadocium*, as a common *Adage*, *Eò quòd Cappadocum gens improba & flagitiosa esset*:

Orat. 21 p. 382. Edit. G. L.

and for a proofe thereof, reflects upon this place of *Gregorie*. Thus *Cicero*, ſpeaking of *Ceſonius Calventius*, calls him, a *Cappodocian*; *Elinguem, tardum, inhumanum, neglectum, Cappadocem, &c.* And *Freigius* in his *Annotations*, gives this reaſon, *Cappadoces enim malè audiſſe, oſtendit proverbium.* The proverbe which hee mentions, in proofe of ſuch their infamie, is that in *Suidas*, *viz.* τρία κάππα κάκιστα, Καππαδοκία, Κρήτη, Κιλικία: *Id eſt*, There are three Nations worſe than others, beginning with the letter *K*. *Cappadocians, Cretans*, and *Cilicians*. And preſently hee addes, I know not whether to the ſame purpoſe, λέγεται δὲ Καππαδόκης, καὶ Καππαδόκιον τέρας. The ſame thing, by a Learned man of our owne nation, thus noted, *The lewdneſſe of the Cappadocians grew into a Proverbe: If any were enormiouſly wicked, hee was therefore called a Cappadocian.* So that the ſtile of *homo Cappadox*, given him by *Athanaſius*; and that of *Monſtrum Cappadox*, repeated out of *Gregory*, by *Socrates*, and others; and out of them by *Geo. Cedrenus*: was faſtened on him for his long abode in that Province, and immediate comming thence; eſpecially, hee having learnt ſo much (as it appeares by *Athanaſius*) of their bad conditions. Nor is it ſtrange, that *Homo Cappadox, & monſtrum Cappadox*, ſhould bee here uſed proverbially; rather to ſignifie the bad conditions of the man, than his Birth or Countrey: conſidering that, *fides Attica*, and *fides Punica*, *Graecum inge-*

Orat poſt reditum.

Purch. Pilgrim. Lib. 3. c. 15.

ingenium, & tenebræ Cymmeriæ, with many others of that kinde; are commonly so used, in the best Authors. Well then, it is not prooved as yet by Dr. *Reynolds*, that *George* the *Arian* Byshop, was by birth a *Cappadocian*: whether there were no other *George* of *Cappadocia* acknowledged as a *Martyr*, but this *George* the *Arian*; we shall see hereafter.

(4) But for his Country, not to waste longer time in it, it is affirmed for certaine, by *Amm. Marcellinus*, who liv'd about those times, and whose report may well be taken in this case: I say it is affirm'd by him, in expresse termes, that *George* of *Alexandria* was borne at *Epiphania*, in the Province of *Cilicia*. *In Fullonio* (the old Bookes read it *in Fullio*, and *infulio*, but mended by *Gruterus*, out of the *autographon* of *Faucherius*) *natus ut ferebatur, apud Epiphaniam Ciliciæ oppidum, auctusq; in damna complurium, contra utilitatem suam, reiq; communis, episcopus Alexandriæ est ordinatus.* So *Ammianus*: and this is more expresse, than any thing that hath beene hitherto produced, to make him borne a *Cappadocian*. For his conditions St. *Gregory* of *Nazianzen* tells us, that he was πονηρὸς τὸ γένος, πονηρότατος τὴν διάνοιαν, a man of a bad kindred and worse qualities, οὐ λόγων ἐλευθερίων μετεσχηκὼς, οὐ τὴν συνήθειαν ῥωμύλος, &c. Not any way ennobled in his knowledge, nor affable in his Conversation; no not so much as making any shew of godlinesse, or cloaking

L. 22. cap. 27.

Orat. 21.

king his impieties with faire and ſpecious pretexts, but apt to any bold attempt; and a moſt proper inſtrument to diſturbe the common peace. In his beginnings, a moſt baſe and ſervile Paraſite, the common flie that ſuckt at every Table: ſo fitted for that office, that all his words and actions did ſeeme to have no other end, than filling of his belly. His firſt preferment, was an Office of all others the moſt baſe and ſordid, ὅσον ὑιῶν χρεῶν ὑποδοχέα γενέσθαι, εἰς τὸ στρατιώτικον τρέφειν. The Caterer forſooth, or *Proviſor generall* of Hogs-fleſh for the armie. In which, he bare himſelfe ſo faithleſly, ſo much unto his owne deſire of filthy *Lucre*; that at the laſt even he was forc'd to take himſelfe unto his heeles: and as the cuſtome is of *Vagabonds*, never to tarry long in any place; untill at laſt he ſetled in the Church of *Alexandria*. Ἐνταῦθα τῆς ἄλης ἴσταται, καὶ τῆς κακουργίας ἔρχεται. And here (ſaith *Gregory*) he left off his roaguing, and began his Villanies. But yet wee muſt not thinke that he was made a Byſhop *per ſaltum*, as the Lawyers ſay; not taking in his way, others, the inferiour orders of the Church. For *Athanaſius* tells us, that hee had before beene made a Prieſt; and that he ſo demeaned himſelfe in that holy Calling, that he was forthwith depoſed from the Miniſtery. Ὁ δὲ Γεώργιος πρεσβύτερος μὲν ὤν, διὰ τὴν κακίαν αὐτοῦ καθῃρέθη, &c. But ſtrugling in thoſe factious and diſtracted times, againſt the Rulers of the Church, hee was reſtored not long after.

Apoſtol. de fuga ad Conſt. prope finem.

after. And being of the Emperours Religion, who then was wholly addicted to the *Arian* party, and of a subtile head withall, for the dispatch of great affaires: he was conceiv'd to bee the fittest fellow, to succeed *Gregory* the *Arian* Byshop of *Alexandria*; who had before displanted *Athanasius*. So *Sozomen* relates, that he was setled in the roome of *Gregory*, ὡς καὶ λαμπρὸς, καὶ ἐν τούτῳ τῷ λόγμα σφοδρὸς. As being active in his wayes, and a stout Champion of the Sect. L. 3. c. 6.

(5) *George* thus appointed Byshop, was put into possession of the Church of *Alexandria* by a choyce band of Souldiers, sent by *Constantius* the Emperour for that purpose. His behaviour, answerable to his entrance, violent and bloudy: and such as was not long dissembled. Εἰτ' ἐλθὼν τῇ παραμονῇ, &c. as it is in *Athanasius*. Hee made his entrance in the holy time of Lent, and presently after the end of *Easter*-weeke, there was no other tydings to be heard in *Alexandria*, than violently casting of the sacred *Virgins* into prison, committing of the *Suffragan* Byshops unto the custody of the men of Warre, forcible spoyling of the Houses of Widdowes and of Orphans: and other misdemeanours of this barbarous and hostile nature. τῇ γὰρ ἑβδομάδι μετὰ τὴν ἁγίαν Πεντηκοστὴν, &c. But in the Weeke immediately after *Whitsontide*, the people [ὁ πιστεύσας] uppon some solemne Fast, gathered themselves together in the *vbi supr.* p. 704. Ed. gr. lat.

Church-yard to their Devotions; not tarrying in the Church, becauſe they had no heart to receive the holy myſteries, with *George* their Byſhop. This cõming to his knowledge, he preſently ſent out unto *Sebaſtiã*, then Captain of the Garriſon, and by Sect a *Manichee*; to arme his forces, and repaire to his aſſiſtance. (Where by the way, I marvaile, and that not a little, that they which made St. *George*, an *Arian*, becauſe of the identitie of names: have not made St. *Sebaſtian* alſo an Hereticke of the *Manichees*, on the ſame reaſon.) Vpon this meſſage *Sebaſtian* haſted with his band, and even upon that ſacred day (it was a Sonday) made an aſſault upon the people in the place. The profeſt *Virgins* were brought unto a flaming fire, and threatned death; in caſe they would not yeild to the condemn'd Opinions of the *Arian* Heretickes: Such of them as continued conſtant in the Faith, beeing immodeſtly diſpoyled of all their garments; and buffeted ſo cruelly upon the face, that long time after, it was a matter of ſome difficultie, to know who they were. No leſſe than forty men were violently, and after a ſtrange manner torne in peeces: the reſt more mercifully dealt withall and baniſhed. *Athanaſ. ut ſupr.* Τὰ δὲ σώματα τῶν τετελευτηκότων, οὐδὲ τοῖς ἰδίοις ἀποδοθῆναι, &c. As for the bodies of the ſlaine, they would not give them to their friends and kindred, that ſo they might be honeſtly buried; but kept them privately at home, the better to delight & ſatiate their

their eyes with that bloudy spectacle. So true is that of *Photius*, that *George* had wrought such barbarous and horrid cruelties in that poore City: ὡς τὰ τοῖς ἕλλησι καλὰ Χειστιανῶν τολμηθέντα, φιλανθρωπίαν νομίζεσθαι: That even the greatest persecution rais'd by the Gentiles, might in comparison hereof be reputed mercifull. *In Athanas.*

(6) Such beeing his behaviour both before & after; it is not to be wondered at, if the Church tooke speciall notice of it: the rather becaufe of *Athanasius*, so unjustly dispossessed, and persecuted by the *Arian* partie. *Constans* at that time Emperour of the West, and brother to *Constantius*; an Orthodoxe professour, and well inclined to holy *Athanasius*; summoned a Councell of the Byshops of his Empire, at *Sardica* a City of *Illyricum*, *anno* 351. where among others, some Byshops of the *Britaines* were assembled. In this Councell, the *Nicene* Creed beeing first verified and confirm'd; the cause of *Athanasius* was debated: whom by their generall suffrages they acquitted of all crime; and by definitive Sentence degraded among others, *George* the *Arian*, from the Dignity of Byshop. Ὁ δὲ Γεώργιος ὀνομάσας ἑαυτὸν ἐπίσκοπον, οὐδὲν ἧττον καθηρέθη ἐν τῇ καλὰ Σαρδικῇ μεγάλῃ συνόδῳ; as in *Athanasius*. Not long after, followed another Synod; holden at *Seleucia*, a Towne of *Asia* the lesse; *anno* 358, or thereabouts: wherein this *Alexandrian George*, was againe degraded. *Apol. ut supr.*

The

The Fathers here aſſembled, intended, as it ſeemes ſome mitigation in the points of Controverſie then on foote; and therefore did declare our bleſſed Saviour, to be of a like *Subſtance* with the *Father*, though not the ſame. So that the difference now was onely in a letter, though ſuch a letter as made the difference but little leſſe: The *Nicene Creed* pronouncing CHRIST to bee ὁμοούσιον, *of the ſame Subſtance*; and this affirming him, to bee onely ὁμοιούσιον, of the like ſubſtance. To which decree, this *George*, a peremptorie and ſtubborne *Arian*, would not yeeld: For which, with other matters proov'd againſt him, hee was ſentenced to bee degraded. I ſay with other matters prooved againſt him, becauſe wee reade in *Sozomen*, that they of *Egypt* had accuſed him in the Councell of rapine, and ſuch other contumelious crimes: καὶ ἁρπαγῶν καὶ ὑβρέων Γεωργίῳ κατηγόρουν οἱ Αἰγύπτιοι. As that Author hath it.

Lib. 3. cap. 6.

(7) In this *Seleucian* Synod, was preſent alſo another *George*, Byſhop of *Laodicea*, a Citie of *Syria*: an *Arian* alſo, or one at leaſt which did not favour the *Homouſians*, for ſo they call'd them. Γεώργιος ὁ Δαοδικείας τῆς ἐν Συρίᾳ ἐπίσκοπος, εἷς ὢν τῶν μισθνήτων τὸ ὁμοούσιον. So *Socrates*. But yet, it ſeemeth, a peaceable and quiet *Arian*: one who not onely willingly ſubſcribed unto the Canons of that Councell; but alſo made himſelfe head of a partie againſt *George* of *Alexandria*, in the behalfe

Socrat. lib. 2. cap. 28.

halfe and cause of *Cyrill* of *Hierusalem*. This *Cyrill* being a learned & a godly Byshop, had a cause dependant in that *Synod*; and those which were profes's'd and peremptorie *Arians*, did purpose to depose him: that so there might be roome to settle in *Hierusalem*, a Prelate of their faction. But on the other side, there was no want of such, who though they loved him not for his Opinions, which were true, and Orthodoxe; did yet admire his learning, and respect his person: Hereupon the Councell was divided into two parts or factions: whereof the one was govern'd by *Acacuis* Byshop of *Cæsarea*, and *George* of *Alexandria*; the other, by this *George* Byshop of *Laodicea*, and *Sophronius* of *Pompeiopolis*. And after the determination of the Councell, there is this mention of him in the same Author; that hee did doubtfully declare himselfe in the points of Doctrine then questioned: sometimes abetting the Decrees of the *Seleucian* Synode; and sometimes more inclining to the opinions of the *Arians*: καὶ νῦν μὲν ὁμοιον ὁμολογῦντα τὸν υἱὸν τῷ πατεὶ. Νῦν δε εἰς τὴν Αρειανὴν ἀποκλίναντα λόξαν. Which being so, I doe the rather wonder at a strange mistake in the learned *Drusius*, who makes this *George* the *Laodicean*, to be the same with him of *Alexandria*. For in his Notes upon *Sulpitius Severus*, *ad Pag.* 149. he hath it thus; Georgius *Laodiceæ Episcopus*, *Cappadox*, *Arianorum* πομπότατος: and afterwards, *ad Pag.* 156. Georgius Alexandriæ *Episcopus*

Id. lib. 2. cap. 29. Gr. 31. Lat.

Ib. cap. 36. Lat. non Gr.

In Hist sacra.

pus à Conſtantio conſtitutus, cum prius fuiſſet Epiſcopus Laodecenus. Which words of his, firſt make the *Laodicean George*, to bee of *Cappadocia*; and afterwards tranſlate him to the Church of *Alexandria*: but neither rightly. An errour, into which it is not poſſible almoſt, ſo great a Scholler ſhould bee drawne aſide, by ſpecious ſhewes, and a ſimilitude, or rather an identitie of names.

(8) But ſuch for certaine is the quality of fancie, and of preconceipt, that it doth frame and faſhion all things like it ſelfe: juſt as thoſe men, whoſe eyes are tainted with the yellow jaundiſe, conceive all Objects which they meet with, to be yellow. When once *Pythagoras* had formed the apprehenſion of his Schollers, to entertaine theſe principles, *viz.* ἀρχὴν μεν τῶν ἁπάντων μονάδα, *&c.* that unitie was the beginning of all numbers; that numbers were the originall of points, and lines, and plaine figures; and theſe the Parents of the Elementary bodies, καὶ γίνεσθαι ἐξ αὐτῶν κόσμον ἔμψυχον, *&c.* out of which bodies, the whole world was animated and contrived: when he had formed I ſay, their apprehenſions to theſe principles, than which not any thing more fooliſh and abſurd in nature; it was not poſſible to alter them in their opinions. And ſo affected alſo were the *Epicureans*, unto thoſe ἄτομοι and that τὸ κενὸν, taught them by their Maſter, and out of which they were perſwaded the

Diog. Laertius in Pythag.

Id. in Epicur.

the whole world had beene compacted. So is it also with these men, who having taken a conceit against *George* the *Arian*, and his butcherly proceedings: think presently that every *George* they meet with in discourse or reading, must be of *Alexandria*. On this conceit, first Dr. *Reynolds* confounded *George* the *Arian*, with St. *George* the *Martyr*: & after, *Drusius* confounded *George* the *Laodicean*, with *George* the *Arian*. There is another *George* B. of *Alexandria* too, mention'd in *Photius*, as the Author of a booke concerning *Chrysostom*: ὃστις δε ἐστιν ὗτος, καὶ ἐπὶ ποσὸν καιρὸν προήκησαι, But who he was, (saith he) and in what time he lived, I am not certaine. I wonder some or other hath not resolv'd the doubt, and made him also *George* the *Arian*: that so we might have had a whole messe of *Georges*, and all but one. Biblioth. c. 96.

(9) But to returne unto my storie. No sooner was the Councell of *Seleucia* ended, but *George* prepar'd himselfe for his returne to *Alexandria*: notwithstanding that he stood degraded by the Sentence of that *Synod*. It seems he was a man, not to be daunted either with complaints or Censures: for presently on his returne he fell upon his former courses; plaguing as well the Gentiles, as the Christians, which would not be in all points of his Opinion. By meanes whereof, and by his insolent carriage towards those of the better sort, he became at last to be generally hated: the rather, because he was suspected to be a Tale- Soz. l. 4. c. 16.

Tale-teller, an Informer; and that he did ill Offices betweene them and the Emperour: *Multos exinde accuſans apud patulas aures Conſtantij, ut eius recalcitrantes imperijs*, as in *Marcellinus*. The occaſion of his death is diverſly related. Our *Eccleſiaſticall Hiſtorians* agree joyntly, that the Emperour had given him licenſe to convert the Temple of *Mithras*, or the Sunne, which had beene long time out of uſe, into a Chriſtian Church: and that the Chriſtians finding in it ſuch heapes of ſlaughter'd bodies, which had beene offered to that *Idol*, expoſed them to the publicke view, thereby to make the irreligion and impiety of the Gentiles the more odious. Netled with which, they fell together on the Byſhop, whom before they hated; and ſlew him in the place. *By Ammianus Marcellinus* it is thus related, that paſſing once by the goodly Temple dedicated to the *Genius*, it may be of the *Roman Empire*; with many of the people, according to the cuſtome, waiting on him: *Flexis ad eadem ipſam luminibus, quamdiu (inquit) ſtabit hoc Sepulchrum*; caſting his eyes upon it after a ſcornfull faſhion, how long (ſaid he) ſhall theſe old ruines continue undemoliſhed. Vpon report of wch, the Gentiles furiouſly inraged, and hearing preſently upon it, that their Governour was newly dead: they greedily apprehended both the occaſion, and the opportunity, not quieting themſelves, till they had torne the man ſo hated, into almoſt a thouſand peices. On both ſides, it is well agreed of in the maine and ſubſtance;

L. 22. cap. 28.

vbi ſupr.

ſtance; though differing a little in the circumſtance: both parties, as well the Chriſtians as the Gentiles, teſtifying this; that as his life was bloudy, ſo his death was ſhamefull.

(10) I have the more at large related, the whole Hiſtorie of this bloudie tyrant; becauſe wee may the ſooner ſee, how little probabilitie there is in this, that he ſhould ever ſteale into that credit in the Church, as to be reckoned for a *Martyr*. We doe not doubt to make it evident anon, that our St. *George* was honour'd as a Saint and Martyr, in the time of Pope *Gelaſius*, it may be, during the life alſo of St. *Ambroſe*. Suppoſe we then, that *George* the *Arian* ſuffred death, *anno* 361. about which time St. *Ambroſe* flouriſhed, though not yet a Byſhop; and that *Gelaſius* entred upon the Church of *Rome*, *anno* 492. Let this I ſay be granted, or let it onely be ſuppoſed: and ſhall we think it poſſible, that in ſo ſmall a tract of time, if not the ſame time, the Church ſhould bee ſo much miſtaken, to honour ſuch a barbarous and bloudy Tyrant for a Saint? This is, me thinkes, not likely: and I muſt crave ſome longer time, before I dare beleeve it. But *George* (ſay they) was by the *Arians* reckoned for an holy *Martyr*. What if he were? Shall we conceive the Church to be ſo careleſſe of her ſelfe, and in her pureſt times; as to affoord him roome in her common Calendar, and *Martyrologies*, upon the commendation of the *Arian Heretickes*. I doubt it much.

But

But what if wee ſhould make denyall to this αὐτὸς ἔφα, and ſay that *George* the *Arian* was not reputed for a Martyr; no not by thoſe of the ſame partie? If wee ſhould ſay ſo, I ſee not yet, what might bee juſtly ſayd againſt us. Certaine I am, that *Epiphanius* ſaith, hee was no Martyr, and hee reaſons thus. λέξει δ' ἄν τις περὶ τοῦ ὄντως τετελευκότος, ὃν ἐμαρτύρησεν ; &c. But ſome perhaps will ſay, was not this *George* a *Martyr*, that ſuffered theſe things of the Gentiles? Yes verily ſaith hee, had he endured thoſe miſeries in teſtimonie of the Truth; or had that cruell death betide him, through the malice of the Heathen, for the confeſſion of his Faith in IESVS CHRIST: ὄντως ἐν μάρτυσι, καὶ οὐκ ἐν μικροῖς ἐτέταχτο, then had he been indeed a Martyr, and that a chiefe one. Certaine I alſo am, that *Amm. Marcellinus* hath recorded, that his accurſed body being firſt torne in peeces, was afterwards conſumed with fire: and all the aſhes of it raked up together by the people, and caſt into the Sea. And this they did, leſt elſe they might bee recollected, and a Temple built in honour of them: even as we ſee it done (ſaith hee) to others of the Chriſtian religion, who ſuffering grievous torments, and dying in a conſtant perſeverance in their Faith; are by that Sect intituled *Martyrs*. *Id metuens* (ſaith hee) *ne collectis ſupremis, ades illis exſtruerentur, ut reliquis; qui deviare à Religione compulſi*

Hæres. 76. pag. 912. Ed. gr. lat.

Lib. 22. c. 29.

pulsi pertulere cruciabiles pœnas, ad usq; glorioſam mortem intemerata fide progreſſi, & nunc Martyres appellantur. So then, it is affirm'd by *Epiphanius*, that he was no *Martyr*; by *Marcellinus* that his aſhes were all caſt into the Sea, that ſo he might not bee reputed as a *Martyr:* and therefore by what good authoritie it may be proov'd, hereafter, that he was reckon'd for a Martyr; we are yet to ſeeke. Which being ſo, I cannot chooſe but marvaile, how *Epiphanius* is produced, by Doctor *Reynolds* firſt, and after by *Polanus*, as a reproover of I know not whom, ſome certaine *Quidams*, for worſhipping the *Arian George* as an holy *Martyr*. For in the place alleaged, that Reverend Father writing againſt the *Anomæi*, tells us this of them, that their Founder was one *Aetius*, promoted to the Dignity and Office of a *Deacon*, by that *George* of *Alexandria*, who was ſo cruelly torne in pieces by the people. Which told, he brings in that objection, which might perhaps be made in the defence of *Aetius*, by the *Anomæi*; that *George* by whom their founder was made *Deacon*, had ſuffered for the Goſpell: and thereunto he makes that anſwere, which before you read. Not one word more than this, touching the *Arian George* his being reckoned *à nonullis*, for a *Martyr:* and therefore wee muſt leave both this, and the *Veruntamen coli cœpit*, which comes after, to his bare aſſertion. Hæres. 76.

(11) The reſt that followeth in that elaborate worke

worke of Doctor *Reynolds*, is a Collection of thoſe ſeverall ſhreds of the old *Artã Legend*, which have beene patch'd by divers men, upon Saint *George*'s Cloake. The conflict betweene him and *Athanaſius* the *Magitian*, extant (ſaith he) in *Metaphraſtes*, and *Paſicrates*; as alſo in *Vincentius* and *Antoninus*: together with the Fable of the *Perſian Dacianus*, firſt made a King by the *Arian Legendaries*; and after ſo reported in the *Martyrologie* of *Bede*. To this we have already anſwered, I meane unto the firſt part of it, in our third Chapter. Nor will wee now repeate it. Onely it may be not omitted, that there is nothing to be ſeene at all of *Athanaſius*, in the *Legend* written by *Paſicrates*, who calls himſelfe St. *George*'s ſervant: and that *Antoninus*, however he relate the paſſage, ſomewhat briefly, doth not yet give that Reverend name unto the Sorcerer. Which modeſty I alſo finde, and I much wonder at it, in *Iacobus de Voragine*. The other Tale of *Dacianus*, firſt taken up by *Bede*, and not unlikely out of ſome ancient *Legend* of the *Arians*; and after by *Rhabanus Maurus*, *Notgerus*, and with ſome difference, by *Vincentius*, *de Voragine*, and *Antoninus*: this tale I ſay, and what may bee replyed in their excuſe by whom it is related, we ſhall deferre untill we come to produce ſuch evidence, as ſpeakes on our ſide. As for the Empreſſe *Alexandra*, the wife of *Diocletian*, ſo ſay *Paſicrates*, and *Metaphraſtes*; of *Dacianus*, as it is in

In *Beda, Rhabanus Maurus,* and *Notgerus:* seeing she is not brought to testifie against us, and that already shee hath beene examin'd in our in our third Chapter; wee doe discharge her of the Court. If there be any thing behind unanswered, it is that all our Authors generally agree, that *George* our Martyr was by birth a *Cappadocian: huc accedit quòd suum utriq; Georgium Cappadocem fuisse aiunt*, as he hath it in his arguments against us. This we affirme. What then: Can any hereupon conclude, that therefore *George* the Martyr, must needs be *George* the *Arian:* because this latter is conceiv'd (conceiv'd I say, not prooved) to be borne in *Cappadocia:*) Then either must all *Cappadocians* be of that sect, or else all GEORGES at the least, which were of *Cappadocia*; which were ridiculous to say, and no lesse foolish to beleve: neither the name, nor Country heretofore accused, as more devoted to that Heresie; than any other of their fellow-names, or neigbour Nations So truely said *Lactantius, Adeo argumenta ex absurdo petita, ineptos habent exitus.* But of this argument, if so it may be call'd; a litle is sufficient.

De Idol. Rom. l. 1. cap. 5. 22.

(12) To end this tedious disputation, (for I will borrow both the resolution and the words of Sir *Walter Raleigh*, in a case of equall controversie,) I hold it a sure profe in examination of „ such opinions as have once gotten the credit of „ being generall, so to deale, as *Pacuvius* did in

Part. 1. l. 2. cap. 23. §. 5.

„ *Capua* with the multitude, finding them deſi-
„ rous to put all the *Senators* to death. He locked
„ the *Senators* up in the State-houſe, and offered
„ their lives to the peoples mercy, obtaining firſt
„ thus much, that none of them ſhould periſh, be-
„ fore the Commonalty had elected a better in
„ his place. As faſt as any name was read, all of
„ them cryed out inſtantly, *Let him die*: but in the
„ ſubſtituting of another, ſome notorious vice of
„ the perſon, or baſeneſſe of his condition, or in-
„ ſufficiencie of his qualitie; made each new one
„ that was offered to be rejected. So that finding
„ the worſe and leſſe choyce, the further and
„ the more they ſought, it was finally a-
„ greed, that the old ones ſhould be kept for lacke
, of better. To which the reſolution of an *Engliſh*-man, we will adjoyne this *Caveat* of a *Spaniard*: *Sine ergo plebem, probabiliſſimam opinionem, præſertim quæ penitus inſedit & inveteravit, cum maioribus ſuis retinere.*

Melch. Canus l. 11. cap. 5.

(13) Thus have we done our parts in the defence of St. *George*'s Hiſtorie, ſo farre as it concern'd the beating downe of that ſtrong oppoſition which was made againſt him. Our next care is to juſtifie his ſtory, out of ſuch monuments of Learning and Antiquitie, as may for ever keepe it free and fearleſſe of the like aſſaults. In which I have directed my diſcourſe, according to the obſervation of *Lactantius*, and the method of the Ancients. The obſervation of *Lactantius*, that in the ſearch of knowledge, and purſuit of wiſ-

dome

dome, we firſt doe labour to diſcover that which is falſe; and after to inſtruct our ſelves in that which is the truth. *Primus ſapientiæ gradus eſt, falſa intelligere, ſecundus vera cognoſcere:* And as his obſervation was, ſo alſo was his method. For in his firſt of *Inſtitutions*, having detected the vanitie of the Gentiles, in their Idolatries, and impious worſhip of ſuch a Heard of GODS: in the foure laſt, hee leades them in the way of Truth, the way of perfect Knowledge and true Religion. This alſo is Saint AVSTINS method, in his moſt excellent worke *De civitate Dei*: a worke of which wee may affirme, that all the treaſures of Learning both humaine and divine, are amaſſed in it. Their reaſon is, *ut refutatis ijs, quæ veritati videntur obſtare, rectiùs aſſerere poſſimus veram religionem, & Dei cultum.* This alſo is the method of ARISTOTLE, of AQVINAS, and of whom not? And thus it alſo is, in our preſent buſineſſe. Wee have already ſatisfied ſuch arguments, as were made againſt us, and thereby overthrowne thoſe Workes and Ramparts raiz'd by our Adverſaries: Wee now proceed to ſtrengthen and confirme our owne. Or elſe wee may bee juſtly ſubject to that ſcoffe, which by the ſame LACTANTIVS is put uppon ARCESILAS; *Næ rectè hic aliorum ſuſtulit diſciplinas, ſed non rectè fundavit ſuam.* Which that

Inſtit. Divin. l. 1. cap. ult.

wee may the better doe, wee will repoſe our ſelves a little, till wee have taken out Commiſſion for the examination of Witneſſes, on Saint-GEORGE's ſide: Concluding heere the firſt and moſt adventurous Part of this Diſcourſe, this *partem* ἀνασκευαστικὴν; as they uſe to call it.

* *
*

The end of the firſt Part.

THE

THE HISTORIE OF *St.* GEORGE, *asserted, &c.*

The Second Part.

CHAP. I.

(1) *The Name and Etymologie of* GEORGE. (2) *The Storie of St.* George *by* Metaphrastes. (3) *The time of that Author: and the reason of his Name.* (4) *The opinion of him in the* Greeke-*Church.* (5) *This* Metaphrastes *not the same with* Simeon *the Schoole-master.* (6) *The Countrey, Parentage, and first fortunes of St.* George. (7) *The State of the* Roman *Empire at that time, and Persecution then beginning.* (8) *The speech of* George *vnto the tyrants: the torments which he suffered, and his death.* (9) *The manner of his death according to Frier* Anselme; *and the* English *Storie.* (10) *A reiection of the residue in* Metaphrastes. (11) *Arguments* Ab autoritate negativè, *of what credit in the Schooles.*

(1)

WEe are now come unto the latter part of St. *George*'s Historie; a part wherin wee shall finde many friends, and few enemies: for now wee are to deale with those, that speake for us;

and will not ſticke to juſtifie the Storie of this bleſſed *Martyr*, upon their oathes. But firſt wee will dilate a little on his Name, leſt elſe miſtaking there, wee may perchance have all our proceſſe overthrowne: and this wee will the rather, becauſe the name doth ſeeme to carry with it, the *Oſſe* or *Omen* of good lucke; and in a manner did preſage him for a *Martyr*. The Name of GEORGE, not to proceed in it more Grammatically, is originally *Greeke*: derived Ἀπὸ τῦ Γεωργεῖν, which is; To till the Earth, or to play the Plough-man. It ſignifieth an *Husband-man*; and therefore *Suidas* doth expound the name by Γεωπόνος, a Tiller, or labourer of the Earth. So *Camden*, in his *Remaines*, *George*, *gr. Husband-man*, the ſame with *Agricola*: and thereunto the famous *Spencer* thus alludeth in the wordes before recited;

Faery Qu. l. 1. Canto. 10.

There thee a Plough-man all unweeting found,
As hee his toyleſome teame that way did guide,
And brought thee up in Plough-mans ſtate to bide;
Whereof GEORGOS *hee thee gave to Name, &c.*

To this the learned Doctor *Reynolds* hath alluded alſo, as before I noted; where hee informes us, That all true Chriſtian people, (*Quos* γεώργιον *Dei appellat Apoſtolus*, 1. Cor. 3.) whom the Apoſtle calls GODS *Husbandrie*, ought to make warre againſt the *Dragon*, mention'd in the *Apocalypſe*.

lypse. But this alluſion or conceit, noted before him, by *George Wicelius*, in theſe wordes. *Eſto tu quicunq, cenſeris Chriſtianus*, Georgius; *idq; reipſa. Pater enim Cæleſtis* Γεώργος *eſt, inquit Evangeliſta: Nos huius myſtici Agricolæ* γεωργία *ſumus, ſicut ait Apoſtolus.* Bee thou (ſaith hee) whoever thou art that art called a *Chriſtian*, be thou a GEORGE: and not in Name onely, but in very deed. For as wee have it in the Goſpell, *Our heavenly Father is an Husbandman:* And *wee*, as the Apoſtle tels us, are *Gods husbandry.*

In S. *George.*

(2) But of the Name inough. The Storie of our *Martyr*, wee have made choyce to borrow out of *Simeon Metaphraſtes.* For notwithſtanding that wee find the Hiſtorie ſet downe at large, by others of the later times; and that not few of thoſe that went before him both in time and learning, have touch'd at it: yet wee have taken him to ſpeake firſt for us, to open as it were, our Bill; reſerving all the reſt as ſeconds, to make good his aſſertions. I know we might with greater glory, and more ſeeming ſhew of Antiquity, haue caſt this burthen upon him, that calls himſelfe Saint *George*'s ſervant, *Paſicrates* by name: the firſt which did commit to writing, the Death and Actions of St. *George*; and one (if ſuch a one there was) which might relate the Storie with moſt aſſurance, as being alwayes with him even unto his ſuffering. But ſince the credit of *Paſicrates*, and of the ſtorie written by him, dependeth onely on the

the word of *Metaphraſtes*, who aſcribes it to him: We may as well immediatly report it out of *Metaphraſtes*; in whom there is not any thing omitted worth our reading, which is found extant in the other. Of whom, and of the time in which hee liv'd, and that opinion which he carrieth in the world, wee will ſpeake a little: becauſe we have made choyce of him, to declare firſt for us; and it concernes us, not to have our buſineſſe opened by a man ſuſpected, by one of no eſteeme and credit with the learned. When that is done, we will not beg you to beleeve him any further; than in Sir *Walter Raleigh's* judgement, we may give credit unto *Annius* and his Authors: namely ſo farre, as others writing on the ſame Argument, concurre with him; and juſtifie his words as warrantable and hiſtoricall.

(3) And firſt, the Age in which hee lived, is diuerſly reported. *Bellarmine* on the credit of *Baronius*, hath placed him in the middle of the ninth *Centurie*; *Iohn Voſſius* in his Booke *De Gr. Hiſtoricis*, hath ranked him in the yeare 1060! *Oraus Volaterran*, our learned *Iewell*, and *Helvicus*, make him a babe of yeſterday; a writer of the fourteenth Centurie, no older. Of this laſt computation more hereafter: the other two, being the worſt of them, more probable than this; though but one true. Theſe two both built upon the ſame ground, the time of *Michael Pſellus*; and therefore if wee can reſolve upon his time, wee have found the other. By *Bellarmine* it is affirm'd that

Deſcrip. Eccl.

Lib. 2. cap. 26.

that *Psellus* was alive, *anno* 850. *Michael* the third. together with his Mother *Theodora*, then ruling in the East : which *Psellus* made a funerall Oration in the praise of *Metaphrastes*. This last acknowledg'd to bee true by *Vossius*; but then he tells us, and that upon the credit of *Cedrenus*, that *Michael Psellus*, Τῶν φιλοσόφων ὕπατος, as that Author calls him, was Tutor unto *Constantinus Ducas*, who began his Empire in the yeare 1061. But in the sifting of the businesse, it may perhaps appeare, that *Vossius* is not ledde to this by any argument, more than his owne opinion. *Non negare possum* (saith hee) *ijs temporibus* (*viz. sub Mich.* 3.) *vixisse quendam Michael. Psellum*; *nam id apertè testatur Iohannes Curopalates : sed nego istum nobilem illum esse Philosophum, cuius permulta hodieq; supersunt.* He cannot choose but grant, that *Michael Psellus* flourished in the time of *Michael* and *Theodora* : but that this was the *Michael Psellus* whose writings are still extant, this he denieth. So then, it being so farre granted, that *Michael Psellus* was aliue, according to the time assigned by *Bellarmine*; we will according to that computation resolve of *Sim. Metaphrastes*, that he flourished in the ninth Centurie. When wee see better reason to inforce the contrary, wee shall not thinke it any shame, to alter our opinion. As for the name of *Metaphrastes*, it was given our Author in reference unto a worke of his, touching the Lives of *Saints* and *Martyrs* : which lives he had collected with indefatigable industry, out

Loco quo supra.

out of ſeverall Authors, himſelfe retayning the ſenſe and matter of them, but otherwiſe delivering the Stories in wordes more proper and expreſſive. So witneſleth *Aloyſius Lippomanus* in his Preface; *Ideòq; & Metaphraſtæ nomen fuiſſe adeptum: μεταφράζειν enim Græcè, Latinè eſt Scripturam aliquam dilucidioribus verbis, ſenſu tamen & materia retentis, interpretari.*

(4) This worke thus brought together, became of good eſteeme and credit in the Eaſterne parts: the reputation of the Writer, and the opinion had of his good performance in that kind, cõcurring both together, to further the admiſſion of it in their Churches. For of the man himſelfe, it is affirm'd by *Lippomanus*, that by the *Grecians* hee is honour'd as a Saint: the 27. of *November*, being aſſign'd him for his *Feaſt-day*. *Pſellus*, a man of ſpeciall qualitie himſelfe, hath played the *Panegyriſt* in his commendation: and therein added to the fame of *Metaphraſtes*; *Adeò bonum eſt laudari à laudato viro.* And not he onely, but all the Fathers of the great Councell of *Florence*, the greateſt in the later Ages of the Church; have magnified his Name, and extoll'd his Learning. For vouching him and his authority, in that great point, *De filioq*; then debated; hee is ſummon'd thus: *Imprimis ergo Sim. Metaphraſtes veſtris in Eccleſijs celeberrimus, accedat, &c. Seſs. 7.* But what need more bee ſayd than that of *Theod. Balſamon*, in his Commentaries on the *Canons* of the

In Præfac.

Concil. Flor. Anno 1436.

ſixt

sixt *Synod.* For there was great complaint made in that Councell, how hideously the lives of Saints were falsified by *Heretickes*; which 63. Canon, together with the resolution of the Fathers, wee have recited in the second Chapter of the former part of this Discourse. Hereupon *Balsamon* takes occasion to congratulate the felicity of the Church, in those latter times; and to commend withall, the paines and excellent performance of our Author, in that Argument. *Magna itaq; B. Metaphrastæ agenda est gratia, qui martyricas pro veritate fossas, non sine multis laboribus & sudoribus repurgavit, & exornavit; ad Dei laudem, & S. Martyrum perennem gloriam.* So hee, or rather his Translatour: for I have not the originall now by me. §. 6.

(5) *Bellarmine* giveth this note of him, and the note is good: *Videri aliquas historias Sanctorum, additas à posterioribus*; That many Histories were added to the worke of *Metaphrastes*, by some of lesser standing; those namely which were added to the Catalogue of Saints, after the death of the first Author. Which note of his, together with the testimonies of *Balsamon*, and *Psellus*, doe most abundantly refell their errour, which make him such a *Puisné*: and in part also satisfie it. The first of those, that did disparage thus our Author; *Raphael Volaterran*: and in him wee reade it thus. *Simeon Constantinopolitanus ludi magister, circiter annos abhinc* 200. *composuit Græcè* De Scrip. Eccl. Lib 19. p. 234. lit. S.

Græcè Metaphraſtas, Id eſt, Sanctorum vitas, quæ ſingulis menſibus proprie leguntur, habenturq; in Bibliotheca Vaticana. I thus tranſlate it in the wordes of „ Byſhop *Iewell*, This *Simeon Metaphraſtes*, whom Art. 14.6.7. „ Mr. *Harding* calleth a *greeke* Writer, was a „ poore Schoole-maſter in *Conſtantinople*, and „ wrote Saints lives, which may well be called, „ *The Legend of lyes*, and lived Two hundred „ yeares agoe, and not above. Thus hath *Helvicus* placed his *Simeon Conſtantinopolitanus*, in the yeare 1306. which was two hundred yeares exactly, before the time of *Volaterran*: And ſo *Oræus* in his *Nomenclator*, *Simeon Metaphraſtes, Conſtantinopolitanus, ſcripſit de vitis Sanctorum, Sec.* 14. So they; but this can nothing prejudice our *Simeon Metaphraſtes*, extoll'd ſo highly by *Michael Pſellus*, who liv'd, in their account which ſpeake the leaſt, *Anno* 1060. ſo highly praiſed by *Balſamon*, who wrote about the yeare 1191. above an hundred yeares before this Scoole-maſter was talked of. Likely it is, this Schoole-maſter, might adde thoſe Lives unto the worke of *Metaphraſtes*; which by the Cardinall are noted to bee of later date, and a leſſe ſtanding. And this I thinke the rather, becauſe *Nicephorus*, who liv'd then with this Scboole-maſter, if ſuch there was; hath told vs touching *Simeon Stylites*, the latter of that name, how that one *Simeon Magiſter* (Some Schoole-maſter perhappes) had written of him; but not ſo learnedly as the occaſion did require. *Ea huc* Hiſt Eccleſ. Lib. 18. cap. 24. *vſq; (de Sim. viz. Stylite) ſermone omnium celebrant ut*

brantur ; à Simeone Magistro, quanquam non ita doctè ut magnitudo rerum postulavit, conscripta. But be he what he will, and even as ignorant as a *Pedant* may be in nature ; it is no matter : certaine I am, hee cannot be that *Metaphrastes*, so much fam'd by *Psellus*, *Balsamon*, and a whole *Councell* ; not that, whom wee haue chosen to report the storie of St. *George*, and is now readie to relate it.

(6) Of *Metaphrastes* hitherto. We now proceed unto the storie, which hee tell's vs, thus. *Georgius in Cappadocia, non obscuro loco, e Christianis parentibus natus ; in vera pietate iam inde educatus fuerat. Hic cum ad pubertatem nondum perveniſſet, patrem in certamine pietatis egregis pugnantem amisit ; è Cappadociaq ; cum matre in Palestinam, vnde erat oriunda, se contulit : vbi multæ illi possessiones, et ingens erat hæreditas. Ob generis igitur nobilitatem, cum iam et corporis pulchritudine et ætate ad militiam aptus esset ; Tribunus militum est constitutus. Quo quidem in munere, cum virtutem suam in bellicis certaminibus, séq ; strenuum militem ostendisset ; Comes à Diocletiano constitutus est, antequàm christianus esse cognosceretur. Cum autem eo tempore mater è vita discessisset, maioris cupidus dignitatis, maximam e divitijs sibi relictis partem accipit, et ad Imperatorem profectus est. Tunc annum vicesimum ætatis annum implevera t.* So farre the words of *Metaphrastes*, which I haue therefore here put downe at large, because it is the ground worke of

of the whole buſineſſe. I tranſlate it thus. St. "*George* was borne in *Cappadocia*, of Chriſtian "parents, and thoſe not of the meaneſt qualitie: "by whom he was brought up in true Religion, "and the feare of God. Hee was no ſooner paſt "his Childhood, but hee loſt his father, "brauely encountring with the enemies of *Chriſt*: "and thereupon departed with his afflicted Mo-"ther into *Paleſtine*, whereof ſhe was a native; "and where great fortunes and a faire inheritance "did fall unto him. Thus qualified in birth, and "being alſo of an able bodie, and of an age fit "for employment in the warres; hee was made a "*Colonell*. In which employment hee gaue ſuch "teſtimonies of his valour, and behav'd himſelfe "ſo nobly: that forthwith *Dioclesian*, not know-"ing yet that he was a *Chriſtian*, advanc'd him to "the place and dignitie of his Councell for the "warres: (for ſo on good authoritie, I have made "bold to render *Comes* in this place and time) "About this time his Mother dyed: and hee aug-"menting the heroicke reſolutions of his mind, "with the increaſe of his revenue, did preſently "applie himſelfe vnto the Court and ſervice of "his Prince; his twentieth yeere being even then compleat and ended. This is the firſt part of St. *Georges* hiſtorie, according unto *Metaphraſtes*. In affirmation of the which I will adde onely for the preſent, a rowle or catalogue of ſuch, which make St. *George* to bee by birth a *Cappadocian*; which is the thing firſt doubted. As *viz. The*

martyro-

Martyrologie of the Greeke Church, *Vincentius Bellovacensis*, *Nicephorus Callistus*, *Iacobus de Voragine*, *The Breviarie of the English Church*, *See Vsum Sarum*, *Edward the* third of *England*, in his Charter of the Foundation of the Church in *Windsore*, *Antoninus Florentinus*, *Hermannus Schedell*, *Phil. Bergomensis*, *Ralph Volaterran*, the *Magdeburgians*, and *Oræus*: twelve honest men, besides their fore-man; and true most of them; besides all those of the *Romish* partie also, which are peremptorie in it. The severall places, and the words therein alleaged, unto this purpose; we shall see hereafter. Which being so, I cannot choose but wonder at the boldnesse of one Fryer *Anselme*, of the Order of St. *Francis*; who makes St. GEORGE a Native of *Palestine*, or *Syria*: and tells us that the house in which he was borne, is still standing; and call'd commonly S^t. GEORGES *De Acon versus orientem* (these are his words) *ad quinq*; *Leucas occurrit Casale quoddam, quod S. Georgius dicitur*; *quia ibi natus fuit*: *& situm est inter montana in Valle.* But more I marvaile at Sir *Walter Raleigh*, that on such weake and shallow "grounds should so report it. Five miles (saith "he) from *Ptolemais* (which is the same with *Acon*) "towards the East, is the Castle of St. GEORGE, "where he was borne; the Valley adjoyning bea-"ring the same name. This last indeed we grant, that there is such a Valley, and that it is so call'd; and that there is a Castle and an Oratorie in it, consecrated to our *Martyr*. Yet this, not in rela-

Descript. serv. Sanct. apud. Canis. Antiq. lectio.

tion to his birth, which none besides themselves have thought on: but on as weake and faultie grounds, his conflict with the *Dragon*, said by the Natives to be slaine by him in this place, which before we noted from PATRITIVS, and ADRICOMIVS, in the latter end of our first Chapter. §. ult.

(7) Before we travaile further in the Storie of St. GEORGE, we must a litle looke upon the state of the *Roman* Empire: govern'd by *Diocletian*, in the East; and in the West by *Maximinian*, surnamed *Herculius*. For *Diocletian* beeing made Emperour by the Army, upon the death of *Carus*; and finding that the burden was too weighty for him to sustaine alone; he joyn'd unto him in that honour, one of his fellow-Soldiers, this *Maximinian*: reserving to himselfe the Easterne parts, at that time daily wasted by the neighbouring *Persians*; and sending his Copartner into the West, where the *Barbarians* of the North and Westerne Marches, were no lesse troublesome. But things not rightly yet succeeding to their wish; as well to keepe in quiet that which was peaceable, as to regaine such Provinces as had beene lost: they tooke unto themselves two CÆSARS (for so the next Successours were then called;) *viz. Galerius Maximinianus*, and *Constantius Chlorus*. Of these the latter was by his Parentage and birth, of *Illyricum*, and by AVGVSTVS MAXIMINIAN employed in *Brittaine*, which was

was then revolted: The other was of *Dacia*, a neighbour by his Country unto *Diocletian*; by whom hee was sent out Commander of his Armies against the *Persian*. Those thus engaged in the common service of the State, and the affaires thereof in better order than before: the Emperours now out of action, converted all their force and furie on the Christians; whom they afflicted with the greatest and most savage Persecution of all others. For now not onely some part or other of the Church, was haraſſed and depopulated; but all at once a prey unto the Sword and Tortures of the publike Hangman: no corner of the Empire so farre distant from the Seates Imperiall, wherein there was not havocke made of Gods beloved. *Interea Diocletianus in Oriente, Maximinianus in Occidente, vastari Ecclesias, affligi, interficiq; Christianos præceperunt: quæ persecutio omnibus ferè anteactis diuturnior, & immanior fuit.* So PAVL. OROSIVS, briefly, according to his manner. Hist. lib. 7.

(8) The Persecution thus resolv'd on, and begun already in the Court and Seates Imperiall: and not so onely, but warrants granted out unto the Officers and Rulers of the Provinces, to speed the Execution; and that done also in a frequent *Senate*, the Emperour DIOCLETIAN there himselfe in person: St. GEORGE, though not yet Sainted, could conteine no longer, but thus exposed himselfe unto their fury, & his owne glory.

For thus it followeth in the Storie. *Cum igitur primo statim die tantam in Christianos crudelitatem animadvertisset, &c. Omnem pecuniam & vestem celeriter pauperibus distribuit, &c. & tertio Concilij die, qua Senatus decretum confirmandum erat, &c. ipsi omni formidine rejecta, &c. in medio consessu stetit, & in hunc modum locutus est. Quousq; tandem O Imperator, & vos Patres Conscripti, furorem vestrum in Christianos augebitis, legesq; adversus eos iniquas sancietis? &c. Eosq; ad eam quam vos an vera sit religionem ignoratis, eos qui veram didicere compelletis? Hæc Idola non sunt dij, non sunt inquam. Nolite per errorem falli. Christus solus Deus est, idemq; solus Dominus in gloria Dei patris. Aut igitur vos item veram agnoscite religionem, aut certe eos, qui illam colunt, nolite per dementiam vestram perturbare. His verbis attoniti, & inopinata dicendi libertate perculsi, oculos ad Imperatorem omnes converterunt, audituri quidnam is ad ea responderet, &c.* When therefore GEORGE, even in the first be-
„ ginnings, had observ'd the extraordinarie cruel-
„ ty of these proceedings, hee presently put off
„ his military abiliments, and making dole of all
„ his substance to the poore: on the third Sessi-
„ on of the Senate, when the Imperiall decree was
„ to be verified, quite voide of feare, he came in-
„ the Senate-house, and spake unto them in this
„ manner. How long most noble Emperour, and
„ you *Conscript Fathers*, will you augment your
„ tyrannies against the Christians? How long
„ will you enact unjust and cruell Lawes against
them?

„ them? Compelling thoſe which are aright in-
„ ſtructed in the faith, to follow that Religion,
„ of whoſe truth your ſelves are doubtfull. Your
„ Idols are no Gods, and I am bold to ſay againe,
„ they are not. Be not you longer couzned in the
„ ſame errour. Our Chriſt alone is God, he one-
„ ly is the Lord, in the glory of the Father. Ey-
„ ther do you therefore acknowledge that Religi-
„ on which undoubtedly is true: or elſe diſturbe
„ not them by your raging follies, which would
„ willingly embrace it. This ſaid, and all the *Senate*
„ wonderfully amazed at the free ſpeech and
„ boldneſſe of the man; they all of them turn'd
„ their eyes upon the Emperour, expecting what
„ hee would reply: who beckoning to *Magnen-*
„ *tius*, then Conſull, and one of his ſpeciall Fa-
„ vourites, to returne an anſwere; hee preſently
„ applyed himſelfe to ſatisfie his Princes plea-
ſure. Further we will not proſecute the ſtorie in our Authors words, which are long and full of needleſſe conference: but briefly will declare the ſubſtance of it, which is this. Vpon St. *Georges* conſtant profeſſion of his Faith, they wooed him firſt with promiſes of future honours, and more faire advancements: but finding him unmoveable, not to bee wrought upon with words, they tryed him next with torments; not ſparing any thing which might expreſſe their cruelty, or ennoble his affliction. When they ſaw all was fruitleſſe, at laſt the fatall Sentence was pronounced againſt him in this manner; that beeing

had againe to priſon, hee ſhould the following day be drawne through the City, and beheaded. *Recluſus ergo in carcere, ſequenti die tali ſententia damnatur, ut per totam Civitatem detractus, demum capite puniretur.* Which Sentence was accordingly perform'd, and GEORGE inveſted with the glorious Crowne of Martyrdome, upon the 23. day of April, *Anno Domini noſtri* 290.

Vincent. ſpec. Hiſt. l. 12. c. 128.

(9) For this the yeare and day of S. GEORGE his death, we ſhall have proofe enough hereafter; of the day chiefly in the *Martyrologies*, and of the yeare thereof in ſeverall Hiſtories. Proofe alſo ſtore inough for this, that he was beheaded: in which particular, all Authors which have deſcended to particulars, agree joyntly. Onely the old *Franciſcan*, *Fryer Anſelme*, whom I lately mention'd, will have him end his ſufferings in a flaming fire, at *Rama* in the *Holy-Land*. For ſo it followeth in his text. *In Beryth autem occidit draconem: in Rama autem, quæ diſtat à Hieruſalem per* 20 *miliaria, fertur fuiſſe combuſtus.* 'Tis well they are ſo link'd together, his Martyrdome by fire, and his encounter with the Dragon; being both of them of the ſame medley. I had almoſt forgot the doughtie Authour of the *Seaven Champions*. Who as hee makes the firſt atchievement of Saint GEORGE, to bee the killing of a burning Dragon in the Land of *Egypt*, whereby hee ſav'd from death the Princeſſe *Sabra*: ſo doth he make his laſt, to be a dangerous combate, which he

De ſcript. terr. Sanct. ut ſupr.

hee had with a poyſonous Dragon upon *Dunſmere Heath*; wherein the Dragon loſt his life, and the poore Knight return'd to *Coventrey*, his owne Citie, ſo extreamely wounded, that hee ſhortly after dyed. And yet the fooliſh Author tells us expreſly in his *Title*, that there wee have the true and certaine manner of his Death. But as good lucke would have it, hee left behind him to comfort his afflicted people, no fewer than three Sonnes: and one of them, a matter of no common knowledge, was GVY that famous Earle of *Warwicke*; the other two being preferr'd to place in Court.

(10) To returne then to METAPHRASTES, (for wee will heare him ſpeake no further of St. GEORGE:) wee now diſmiſſe him, to relate the reſt that followes, unto them that dare beleeve him. Wee have already ſhewne you, how hideouſly the Heretickes had falſified the lives of Saints and Martyrs, to countenance their cauſe: and with what little choyce of argument the Church-hiſtorians had compiled their *Martyrologies*, and *Actes Eccleſiaſticall*. Both obſervations verified in the ſtorie of our Martyr, and the collections of this Author. For in the reſt that followes, wee have the *Arian* tale of *George* and *Athanaſius* the Magitian; together with the ſtrange Converſion of the Empreſſe ALEXANDRA: both which before have had my bleſſing. Theſe intermingled with the horrible and moſt unſufferable torments which are there ſaid to be

applyed unto our Martyr : ſo great, ſo farre above the ſtrength of nature to indure ; that wee muſt needs reject the very naming of them, as things ſo ſhort of Truth, that in the greateſt charity they may not be reputed poſſible. And for the cloſe of all, a cheate or couzning tricke of his, put by him on the Emperour : whom hee perſwaded after many of his torments, that hee was now content to ſacrifice unto the *Roman* Idols. Which done, the Church made trim, the Prieſts in readineſſe, and many of the people gathered there together to behold the alteration : hee calls upon the LORD, and preſently upon his prayers, downe came a fire from Heaven ; by which both Temple, Prieſts, and many of the people, were conſumed. This laſt, accounted as an Errour (or a Fable rather) in the common *Legends*, by *Antoninus Florentinus* : who gueſſing at ſome reaſons for which the paſſion of St. GEORGE was judged *Apocryphall*, makes this for *One*, *Quòd* Daciano *dixerit*, (for ſo hee calls him) *paratum ſe Sacrificare, ſi faceret populum ad Templum congregari ; quo facto, oratione eius, igne cæleſti totum Templum &c. concremavit*. This laſt accounted alſo one of the principall exceſſes of this Writer, in the compoſition of his Stories ; and for that noted by the Cardinall in his cenſure of him.

Summa hiſtor. part. 1. tit. 8. §. 23.

(11) Theſe paſſages in *Metaphraſtes* we admit not in our Storie ; and therefore leave the proofe thereof, to ſuch as thinke they may beleeve

leeve them. But for the reſt, wee doubt not but to make it good by witneſſes of ſpeciall ranke; and many of them of authority undeniable, in points Hiſtoricall. The reſt, I meane, which is of principall moment, and moſt neceſſary to the cauſe in hand; as *viz.* His Countrey, and Martyrdome in generall; the manner of his Death, the time and place of it: all theſe wee doubt not to make good, by ſuch variety of Evidence, and ſtrength of teſtimony, as may ſuffice to make the Storie free from all further queſtion. But for the greatneſſe of his Parentage and Fortunes, together with his Honourable place about the Emperour: this wee will take upon the word of *Metaphraſtes*, untill wee finde ſome evidence not yet diſcovered, which can prove the contrary. Nor ſhall it be ſufficient for any of the adverſe party, to ſay, that no ſuch circumſtance may bee found in *Euſebius*, who largely wrote the Story of that laſt and greateſt Perſecution: no nor in *Bede*, which mentions him; nor in *Vincentius* or *Antoninus*, both which are large inough in the expreſſion of his Hiſtory. For wee know well inough that *Argumenta ab authoritate negativè*, are ſhamefully exploded in the Schooles of Logicke: that the argument would bee ridiculous, ſhould any one conclude, that all the *Silvian* Kings reckoned in our *Chronologies*, are to bee rejected; becauſe ſo many Writers of the hiſtory of *Rome*, have ſpared to name them. I know indeed, in points of Faith and Morall duties, wee may reſolve it with the

the Fathers, *Non credimus quia non legimus*; and therefore I reſtraine my ſelfe to *Caſes of this qualitie*: and that no further, till I ſee evidence of reaſon to convince me of an Error; where proofe of teſtimony failes. Which ground thus layd, wee will proceed unto the juſtification of the hiſtory in METAPHRASTES; ſo much thereof as wee have taken, and is moſt materiall. But we will firſt make cleare our paſſage, in the removing of one doubt, and commenting a little upon one memorable circumſtance therein; the better to explaine the meaning of the Author, and content the Reader: and having pointed out the ſcene of this great Action, deſcend unto our evidence.

CHAP. II.

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(1) Magnentius *mentioned in the former Storie, what hee was.* (2) Vestem exuere militarem, *the meaning of it; and when used.* (3) Lydda *the Scene of this great action; now called Saint* George's. (4) Malmesbury *reconciled with other Authors.* (5) *No executions permitted by the Ancients, within their Cities.* (6) *The former Storie justified, most of it, by* Eusebius. (7) *St.* Ambrose *testimonie of St.* George, *how certaine to bee his.* (8) *The time and Canon of Pope* Gelasius. (9) *The Storie of Saint* George, *why reckoned as Apocryphall.* (10) *The meaning of* Gelasius *not to explode the Martyr, with his Historie.* (11) *The* Arian George *not likely in so small a tract of time to bee reputed as a Martyr.* (12) *A Catalogue of the Authors cyted in this Booke, which have made honourable mention of Saint* George; *as also of those Princes, Peeres, and Prelates, which have done him Honour: digested in their times and Ages.*

(1)

THree thinges there are then, which are to bee dispatch'd, before wee come to the producing of further Evidence on our party: *viz.* A doubt *to bee removed*, a notable circumstance

ſtance to bee explained; and the deſignment of the place or ſcene of this great Action. Of theſe the doubt to bee removed, is that particular paſſage touching *Magnentius*, ſaid then to be a principall *Favorite* of DIOCLETIAN, and at that time *Conſul*: and this may well be call'd *a doubt*, becauſe in all the *Conſular tables*, which I have ſearched and ſeene; I cannot meete, during the whole Empire of *Diocletian*, a *Conſul* of that Name. But if wee can finde out the man; I hope we ſhall agree with eaſe inough about his being *Conſul*: and for the finding out the man, wee muſt make two enquiries. My firſt enquiry is, whether *Magnentius* there mentioned, might not be hee, which afterwards ſlew *Conſtans*, Sonne unto *Conſtantine* the Great, and tooke unto himſelfe that part of the *Roman* Empire, which *Conſtans* then commanded. To make this probable, (for wee aſpire no further) we muſt firſt underſtand, that *Diocletian* when hee aſſociated *Maximinian* in the Empire, did take unto himſelfe the name from IVPITER; the other his from HERCVLES: the one, being thenceforth call'd, *Diocletianus Iovius*; the other *Maximinianus Herculius*. But not content with this, to make their memory in theſe adjuncts, more eternall; they rais'd two ſeverall Companies of ſelected Souldiers, whom they call'd *Iovij & Herculij*. Of theſe ſelected Companies *Magnentius* was at that time Captain or Commander, (*Comes Herculiorum & Iouiorum*, hee is called in the Latine ſtorie:) when hee made ſlaughter of

Aurel. Victor. de Cæſar. c. 39 §. 20.

Prince

Prince *Constans*: and therefore not unlikely, but he may be the Favourite of *Diocletian*, mentioned in *Metaphrastes*; and by him rais'd unto this honour. If any thing may bee objected against this, it is, that if *Magnentius* were at that time *Consul*, when Saint *George* was made a *Martyr*: eyther he had beene dead, before the murther of the young Emperour *Constans*; or else too old to undertake such enterprises. Of his decease before that time, I thinke there can bee nothing proov'd; unlesse by way of possible conjecture. And for his age, allowing him for twenty, *anno* 290. when our *Martyr* suffered, about which age, and sooner, many had beene advanc'd upon speciall favour, to that Dignitie: and it will then easily appeare, that he could bee no lesse than 80. yeares of age, at his usurping of the Empire. This I confesse for true, but yet I must affirme withall, that age is hardly able to keepe under, eyther ambitious desires, or noble resolutions. For *Bretannion*, who at the same time with this *Magnentius*, assum'd the purple habite in the Countries of *Pannonia*, was exceeding ancient: and in the later dayes, *Venieri*, Admirall of the *Venetian* Fleet, in the great Battaile of *Lepanto*, was close upon fourescore; yet of that haughty Spirit that he contested with *Don Iohn* the *Spanish* Admirall, even to a Challenge for the Field, who then was in the prime and gallantrie of his youth. A greater age than this, was that of *Andreas Auria*, Admirall to *Charles* the fifth; who lived till 94. no lesse:

leſſe: and held unto the laſt, a man of notable undertakings, and of brave performance. And if we looke on former times, we find that moſt of *Alexanders* great Commanders, attain'd unto the age of 80. yeares, or not much ſhort of it; and yet contended with each other, even till their lateſt gaſpe of breath, for the ſole Empire, and chiefe Soveraignty of *Greece* and *Aſia*. So ſtirring is the fire of glory and ambition, that it will kindle and enflame the coldeſt appetite of age. Our next enquirie is, whether the name bee not miſtaken in the Author, or the Tranſlatours, for *Maxentius*. Which if it may bee granted, as the miſtake is very eaſie: then will it be a matter of farre leſſe difficultie than before. For who ſo litle converſant in the Hiſtories of thoſe times, but may remember, that *Maximinianus Herculius* had a ſonne ſo named; and that upon the death of *Conſtantius Chlorus*, hee was proclaim'd *Auguſtus*, and ſaluted Emperour by the *Prætorian* bands at *Rome*. An honour hee enjoyed not long; being firſt undermined by his owne Father, the old tyrant; and after ſlaine, with the diſcomfiture of his whole forces, at the *Milvian* bridge neere *Rome*, by *Conſtantine* the Great. Now if it may be granted, that the name may poſſibly bee miſtaken; as we ſee dayly worſe miſtakes, in the editions of the beſt Authors: how eaſie is it to beleeve, that this MAXENTIVS, the ſonne of the one Emperor; might be made *Conſul*, and in eſpeciall favour with the other? But then it is obje-

objected, that we meet not with his name in any of the *Conſular-Tables.* This we affirme, and yet withall that notwithſtanding this, *Maxentius* might be *Conſull.* For beſides the *Conſuls Ordinarie*, appointed for the yeare, whoſe names onely occurre in the publicke Tables: there was another ſort of *Conſuls*, call'd *Conſuls honourarie*, appointed onely for a Moneth, and ſometimes longer, as it pleas'd the Emperours. Of this *See Dion.* A cuſtome taken up, upon the end of the *Civill Warres, Cum belli civilis præmia feſtinari cœperunt*, as it is in *Tacitus*: when now the Emperours had many men to gratifie, and could not ſpeed them all in *ordinarie Courſe.* Of the which kind of *Conſuls, Maxentius* might be one; ſo alſo might *Magnentius*, though wee find nothing of them in the common Calendars. Of this kind alſo might there be ſome other *Conſull* of the latter name; although no further mention of him in the Hiſtories of that age and time.

(2) The circumſtance to be explain'd, is that St. *George* before he came into the *Senate*, put off *His military abiliments*! A circumſtance not expreſs'd rightly in the Author, where we find onely *veſtem pauperibus diſtribuit*, that he diſtributed his garments to the poore; and therefore have rather choſen to expreſſe it in the words of *Vincentius*: where it is ſaid, that having made a dole of all his riches, *militarem veſtem exuit*, hee put off his military habit; and ſo addreſs'd himſelfe

ſelfe to ſpeake in the behalfe of his poore brethren. Which putting off his militarie habiliments, is not, as I conceive it, onely (nor perhaps at all) the diſroabing of himſelfe of his ſoldiers coate, or caſſocke: but rather the abandoning of his militarie or Knightly belt; the honorarie marke of his well-deſerving. For in the times of the *Roman* Empire, it was a cuſtome of the Prince, to honour ſuch which were of greateſt merit, with a degree above the reſt: which was perform'd by inveſting them with a military belt or girdle; the Enſigne of a Knight. This was call'd, *Cingulo militiæ honeſtare:* and hereunto it is alluded by St. *Chryſoſtome*, in his 26. *Homilie* on the *Corinthians*, viz. ὑδεὶς τῶν ἀρχόντων χωρὶς ζώνης καὶ χλαμύδος τολμήσειεν ἂν φανῆναι τῷ τὸ διάδημα ἔχοντι. Let none (ſaith hee) which is an Officer, preſume to come before the Prince, without his belt, and other military habiliments. This militarie belt thus given, was an ingagement of the party ſo inveſted, unto the ſervice of the Prince: and that in termes ſo neere and cloſe, that ſuch as had receiv'd the faith, and made a conſcience of their wayes, uſed commonly to caſt it from them; becauſe of the incompatibility, that was betweene their holy profeſſion, & that Knightly order. A matter frequent in the uſe of it, in the times of Perſecution; in ſuch eſpecially, who could not patiently conceale their holy callings, and diſſemble their Religion. The mea-

meaning then is this, that *George* no longer willing to continue in the service of the Emperour, unto the hazard of his Soule, enounced his order: and being so degraded, went up into the *Senate*; no longer now a Soldier of the Emperour; but of IESUS CHRIST.

(3) As for the Scene, or Stage, on which this great and famous Tragedie of St. *George* was acted: it is generally said to be in *Lydda*, a Towne of *Palestine*, in the Tribe of *Ephraim*. A Towne made famous by St. *Peter*, who there, *virtute Christi non sua*, restored *Aeneas* to his health; *Who had kept his Bed eight yeares, and was sicke of the Palsey.* Knowne also in the Writers both of former and of middle times, by the name *Diospolis*, or the Towne of *Iupiter*; because that Idoll-god was there worshipped. In this Towne, that St. *George* receiv'd the Crowne of Martyrdome, is evident out of the testimonies of those severall Authors, which have made mention of our Martyr: whose words I shall deferre untill the next Chapter, where they are produced at large. Two onely proofes I have made choyce of for the present. First, that his sacred body was there reverently entomb'd, by the devout and pious inhabitants thereof: his Sepulcher beeing there extant to be shewne, even in the dayes of *Will.* of *Tyre*, about the yeare 1180. For so hee testifieth himselfe, *In hac urbe* (*Lydda* viz.) *usq; hodiè egregij Martyris Georgij glariosum Sepulchrum*

Acts, 9.33.

Hist. bell. sacri, l.7. cap. 22.

oſtenditur; *in quo ſecundùm exteriorem hominem in Deo creditur conquieſcere.* Next, that in latter times, the *Chriſtians* hereabouts, call it St. *George's*: the other names thereof not to be found unleſſe in Authors, or old Mappes. So witneſſeth *Iacob. de Vitriaco*, who liv'd about the yeare, 1240. that *Lydda civitas, quondam Dioſpolis appellata, nunc ad S. Georgium nuncupatur.* Both circumſtances, that of his buriall, and this other mention'd laſt, together, in old *Fryer Anſelme*: *quarto miliario à Modyn eſt Lydda, civitas quæ Dioſpolis dicitur, in qua corpus B. Georgij teſtantur fuiſſe; & S. Georgius vulgo dicitur.* Shall we have more? *Roger de Hovenden* in his *Annals*, recyting there the names of ſuch great perſonages, as dyed in the Chriſtian Campe at the ſeige of *Ptolemais*; gives us among the reſt three Byſhops; *viz. Novus Epiſcopus de Acon, Epiſcopus de Baruch, Epiſcopus de S. Georgio.* For at that time, the *Chriſtians* had made this Towne a Byſhops Seate; as we ſhall ſee heereafter.

Hiſt. Hieruſ. cap. 57.

Deſcript. terr. Sanct.

Pars Poſt. in Richard. 1.

V. cap. 5. §. 7.

(4) Onely in ſuch a generall conſent of Authors, *Will.* the Monke of *Malmesbury* doth ſeeme to differ from the reſt: who ſeemeth to make the Scene hereof to be *Rama*, or *Ramula*, a litle City not farre diſtant. *Ibi à dextra dimittentes maritima, pervenerunt Ramulam, civitatulam muro indigam, B. Georgij, ſi famæ credimus, martyrij conſciam.* We came (ſaith he) leaving the Sea-ſhore on the right hand, to a little Citty, unwall'd, knowne

Hiſt. de Reg. Angl. l. 4.

knowne by the name of *Ramula*; guilty, if we may truſt report, of St. GEORGES Martyrdome. And hereupon perhaps it is, that *Fryer Anſelme*, who as before we noted, hath made St. GEORGE to end his dayes in a burning fire; hath choſen *Rama* for the place of Executiõ: his aſhes being afterwards transferr'd (ſd. he) to *Lydda*, & there buried. To reconcile wch difference, we muſt conceive that theſe two Cities were not very farre aſunder; and their Feilds or Territories cloſe together: ſo that an action done in one, without great errour might be reported of the other. St. MATHEVV in his holy Goſpell, tells us of a myracle done by our Saviour, in the *Country of the Gergezens*: whereas St. LVKE and MARKE affirme, that it was the Country of the *Gadarens*. Yet may it not be therefore thought, that the *Holy Spirit* is at difference with it ſelfe; *God forbid*: nor that we ſhould conceive the *Gadarens* and *Gergezens* to be the ſame; which is not ſo. But rather we muſt reconcile the places thus, according to the truth of ſtorie, and the ſcituation of the Country; that the two people mention'd in the Goſpell were conterminous: their Townes at no great diſtance, and their fields bordering one upon another. Therefore that miracle, done in the fields betweene them both; might without any wrong or errour, bee made good of eyther.

Vt ſupr.

Cap. 8. 28.

(5) To make the reconciliation more exact,

and the caſe more parallell, wee muſt alſo note, that with the ancients there was nothing more unlawfull, than to put any man to death within their Cities. Thus in the ſtate of *Rome*, the *Veſtall Virgin* having committed fornication, was buried quicke within the *Campus Sceleratus*; and other malefactors throwne headlong from the *Tarpeian* Rocke: both ſituate without the Towne. So alſo had the *Theſſalians* a place of Execution, from the præcipice of an Hill, which they called the κόρακες or *Corvi*: from whence aroſe the Proverbe, εἰς κόρακας, Away with him to the Gallowes. Thus the Iewes alſo, when they crucified our Saviour, led him out of their Citie to Mount *Calvarie*: and thus St. LVKE reports it in the Execution of St. STEPHEN, that *they caſt him out of the Citie and ſtoned him*. A cuſtome which continued long, even till the times of Perſecution were all paſt: and of the which, our publike Gallowes which we ſee every where without our Townes, are ſome remainders. Which being ſo, no executiō in thoſe times permitted in their Cities; it muſt needs be, that our St. GEORGE did ſuffer in the open fields. Which granted, it will then appeare that *Malmesbury* might not unjuſtly ſay of *Rama*, or (as he calls it) *Ramula*, that it was guilty of, or rather had a hand in Saint *Georges* death; though in the generall voyce of Writers, it be affirm'd of *Lydda*: becauſe the fields were common, or cloſe adjoyning, and the Townes but litle diſtant. (6) Theſe

Acts 7.

(6) These matters thus dispatch'd, we now proceed to verifie the former Storie out of the words of such as have concurr'd with *Metaphrastes* in the maine and substance. And first we will attempt to justifie the whole narration out of *Eusebius*; whose countenance herein, will I am sure be worth our seeking. And I would gladly know what part or circumstance there is in all our History, for the defence whereof, we may not use his testimony. Is it, that any *Cappadocian* was adjudg'd to suffer for the Gospell? He tells us there, that one *Seleucus*, *Iulian*, and others of that Country, receiv'd the Crowne of *Martyrdome*, during the Persecution rais'd by *Diocletian*. Or is it that the Persecution ever did extend to *Palestine*? He hath a Chapter at the least, of such as suffered in that Country. It is not, I am sure, that any of the militarie men abandoned their advancements, or yeilded up their lives, to testifie how litle they esteem'd them in comparisen of CHRIST. For this he hath expresly, that many of them, when the Persecution first began, did willingly forsake their honourable Offices; and some their lives: εἰς δε καὶ δεύτερος ὑμόιον τῆς ἀξίας τὴν ἀποβαλὼν. ἀλλὰ καὶ θάνατον τῆς εὐσεβοῦς ἐνστάσεως ἀντικαταλάττοντο. Nor can it bee that that the Imperiall edict did not extend to such as were of his retinue, and did belong immediately unto his person. For in the same booke he mentions *Dorotheus*

L.8.c.11.24.

L.8.cap.11. 19.12.&c.

Hist.Eccles.l.8. c.4.7.

and *Gorgonius*, ἑτέροις ἅμα πλείοσι τῆς βασιλικῆς οἰκητείας, with many more of *Cæsars* houſhold. Wee grant indeed, that no ſuch name as that of *George*, occurres in all that Author: but we affirme withall that he confeſſeth it an infinite and tedious buſineſſe, to recount the names of all that ſuffered, or capitulate thoſe ſeverall torments they endur'd; and therefore purpoſely omits them. τί με χρὴ νῦν ἐπ' ὀνόματος τῶν λοιπῶν μνημονεύειν, ἢ τὸ πλῆθος τῶν ἀνδρῶν ἀριθμεῖν, &c. as he there hath it. So then, *Euſebius* doth affirme that *Cappadocia* had its Martyrs, that the Perſecution raged in *Paleſtine*, that it extended to the military men, and to thoſe alſo that attended in the Pallace; and laſtly that it is impoſſible to tell the names of all that ſuffered. Put this together; and it will amount to this; that *George* one of thoſe many *Martyrs* whom *Euſebius* could not name, a *Cappadocian* by his Country, a Soldier by profeſſion, and one that waited in the Court; was put to death in *Paleſtine* by torments not to be expreſs'd, becauſe he conſtantly continued in the Faith of CHRIST.

L. 8. c. 14 6.

(7) In the next place we have the teſtimony of St. *Ambroſe*, if at the leaſt, the words be his: a Reverend Father of the Church, and a chiefe ornament thereof, who dyed about the yeare, 397. The words are theſe: *Georgius Chriſti miles fideliſſimus, dum Chriſtianiſmi profeſſio tegeretur, ſolus inter*

inter Christicolas intrepidus Dei filium confessus est: Cui tantam constantiam gratia divina concessit, ut & tyrannicæ potestatis præcepta contemneret, & innumerabilium non formidaret tormenta pœnarum. Id est.
„ *George* the most faithfull Soldier of IESUS „ CHRIST, when as Religion was else every „ where dissembled, adventur'd boldly to cõfesse „ the name of GOD: to whom it pleas'd the Lord „ to give so much of Heavenly grace, that he not „ onely scorn'd the tyrants, but contemned their „ torments. This I find cyted by *Hermanus Schedel*, in his *Chronica Chronicorum*; and out of him by *Bergomensis*; since by *Molanus* jn his *Annotations* upon *Vsuards Martyrologie*: *Iacobus de Voragine* relyeth also, in one passage, on the authority of *Ambrose*; so doth *Vincentius*, and *Antoninus Florentinus*. The treatise out of which his testimonie is avouch'd, is by them call'd, *Liber præfationum*; not now extant. *Wicelius*, who doth also build on the authoritie of this Reverend Father, saith that the booke is long since perish'd: so perish'd, as it seems, that there is nothing left of it, but the name, and some scattered remnants. Whether St. *Ambrose*, were or not, the Author of that treatise, I cannot easily determine: because in *Possevin*, I find no mention of this tract, who yet hath tooke upon him, to marshall all the Workes of that excellent man, even those also which are lost. Yet on the other side, his testimony vouch'd by Authors of that antiquity, as those before recyted; assure mee at the least so farre

In Georgio.

farre, that ſuch a worke was in their times, receiv'd as his. Adde unto this, that *Voſſius* reckoneth him with the Latine Hiſtorians, in his late booke of that argument; as having writ the lives of many of the Saints: of *Theodora* namely, of St. *Celſus* and *Nazarius*, of St. *Gervaſe* and *Protaſius*, and as the Papiſts ſay, of *Agnes*. Which being ſo, I muſt crave longer time, before I ſhall reject theſe words, aſcribed unto him, or not eſteeme them true, and worthy to be credited: though not ſo fully, as to build upon them altogether.

Delat Hiſtor. part. 4. c. 3.

(8) But of our next witneſſe, there is leſſe doubt, and a larger teſtimonie; though in his words we meet with ſomewhat which requires a *Commentarie*. A witneſſe which hath beene examined on the adverſe part already, where he was able to ſay nothing: I meane *Gelaſius* Pope of *Rome*, and his ſo memorated *Canon*. This *Pope* began his *Papacie*, *Anno* 492. and dyed in 96. ſome foure yeares after. About his time, and long before it; the Heretickes had buſily employed themſelves to falſifie the publike Acts and writings of the Church: wch thing they had effected ſo according to their wiſh, that now it was high time to have a carefull eye upon them; or elſe it may be, they might have growne too potent to be eaſily ſuppreſs'd. For this cauſe, Pope GELASIUS having aſſembled 72. of his neighbour *Prelates* unto *Rome*; did then and there, with their adviſe and by

by their diligent assistance; contrive a *Catalogue* of all such dangerous writings, as were thought fit to be rejected: giving to those which they accounted true & orthodoxe, the place and honour due unto them. Which Canon, since it is alleaged against us, thereby to overthrow the History of our St. GEORGE; we will in this place bring into the open view, as much of it as concernes the businesse now in hand: that so we may encounter them with their owne weapons. The Canon is as followeth. *Gesta S. Martyrum qui multiplicibus tormentorum cruciatibus, & mirabilibus confessionum triumphis, irradiant; quis ita esse Catholicorum dubitet, & maiora eos in agonibus esse perpessos, nec suis viribus sed dei gratia & adiutorio universa tolerasse? Sed ideo secundùm consuetudinem antiquam, singulari cautela in Sancta Rom. Ecclesia non leguntur, quia eorum, qui scripsere, nomina penitus ignorantur; & ab infidelibus idiotis superfluè vel minus aptè, quam rei ordo fuerit, scripta esse putantur: Sicut cuiusdam Quiriaci, & Iulittæ matris eius, sicut* Geörgij, *aliorumq; passiones huiusmodi, quæ ab hæreticis perhibentur conscriptæ; propter quod (ut dictum est) ne vel levius subsannandi occasio oriretur, in S. Romana Ecclesiâ non leguntur. Nos tamen cum prædicta Ecclesia, omnes Martyres atq; eorum glorioſos agones, qui Deo magis quam hominibus noti sunt, cum omni devotione veneramur.* So farre the very words and letters of the Canon.

Pet. Crabb. Conc. tom. 1. p. 993.

(9) By this it doth appeare, that as the Saints in

in generall, ſo alſo particularly St. GEORGE, had beene abuſed and counterfeited in his Story: in the cloſe of the ſame Canon therefore, it is reckon'd as *Apochryphall*; as were a great many others of the ſame temper. The reaſon why it was ſo reckon'd, is by our latter writers diverſly related. *Raphael Volaterran* makes it to bee rejected, onely ſo much of it, as concernes St. *Georges* combat with the Dragon: which alſo is aſſign'd by *Antoninus*, amongſt other cauſes; but by neither rightly. For in thoſe times, and many hundred yeares behind them, the fable of the Dragon was not ſo much as thought of in the Church *Chriſtian.* *Iacobus de Voragine* more nearely to the truth, *Ex eo quòd Martyrium eius certam relationem non habet:* becauſe the ſtorie of his death is told us in moſt perplext and uncertaine manner. *In Calendario n. Bedæ, &c.* For in the Calendar of *Bede*, we find (ſaith he) that he was martyred in *Dioſpolis*, a Towne of *Perſia*; in others, that he lyeth buried in *Dioſpolis* not farre from *Ioppe:* In ſome that he did ſuffer under *Diocletian* and *Maximinian*, Emperours; in others, under *Diocletian* King of the *Perſians*; no leſſe than 70. tributarie Kings being in preſence. Somewhat, I ſay of this was rightly aym'd at by this blind archer: but *Bede* is brought in by him ſomewhat too early, as beeing a *Poſt-natus*, ſcarce borne within two centuries of yeares ſucceeding. But what need more conjectures, or what uſe indeed is there of any: ſince the ſame Canon which hath

Hiſtor. Lomb. in S. Georgio.

hath decreed the Hiſtory of *George* (then extant) to be *Apocryphall*, hath alſo told us, that it was generally beleev'd to have beene writ by Hereticks. This is inough to make the Hiſtory of any S. ſuſpected, & *Apocryphall*: and that it was ſo written, may eaſily appeare by that which was related in it touching *Athanaſius*, and the Empreſſe *Alexandra*; not to omit that terrible maſſacre which by a cheating tricke, he made of many of the people, branded by ANTONINUS, as before we noted.

(10) Hitherto have we ſpoken of GELASIUS Canon, and nothing all this while, which may redound from thence to St. GEORGES credit. Nothing indeed in that which hath beene ſpoken hitherto, becauſe we were to lay our ground, before we rais'd our building. But that now done, and the full meaning of the Canon duely pondered: it will appeare for certaine, that though *Gelaſius* taxed the ſtorie of St. GEORGE as dangerous and *Apocryphall*; yet he hath done the Saint himſelfe all due reſpects, and confirm'd him to us. This I did note before out of the words of *Bellarmine*, in a reply to Dr. *Boys*; who needs would have both *Bellarmine* and Pope *Gelaſius* ſpeake for him, in making our St. GEORGE to be a meere *Chimæra*, or thing of nothing; which God knowes they never meant. This I ſay, we did note before from *Bellarmine*: but now we note it out of *Gelaſius* himſelfe, and the very letter of his Canon. For

v. chap. 3. §. 8.

For having told us, that the actions of many of the Saints were writ by Infidels, or rather Miſbeleevers; and in particular that the paſſion of St. GEORGE was compos'd by Heretickes; hee ſtates it thus: that notwithſtanding this, he, and the Church with him, did reverence all thoſe ſacred *Martyrs*, and their glorious ſufferings for the Truth; knowne better unto God, than any of his people. *Nos tamen cum pradicta Eccleſia, omnes Martyres, atq; eorum glorioſos agones, qui Deo magis quam hominibus noti ſunt, cum omni devotione veneramur:* So ſaith *Gelaſius*. So ſaith *Gelaſius*, and that we doe not miſ-report his meaning, is eaſie to be ſeene, by the concurrent ſuffrages of *Beda*, *Antoninus*, *Hermannus Schedell*, *Bergomenſis*, *Notgerus*, and *Vſuardus*; all which, as we ſhall ſee in the next Chapter, doe ſo conceive it. But we might well have ſav'd this labour. For Doctor *Reynolds* alſo cannot but acknowledge, that without further queſtion, *Gelaſius* did beleeve Saint GEORGE to be an holy Martyr; although hee found the ſtorie had beene writ by Heretickes: *Gelaſius etiam, tametſi fraudem hanc olfaceret, ipſum putabat in hilominus ſanctum fuiſſe Martyrem.* If ſo, then I perſwade my ſelfe it were much ſafer to give credit to *Gelaſius*, who liv'd ſo neere the time of St. GEORGES ſuffering; than any Doctor, of what eminent ranke ſoever, above a thouſand yeares below him. To bring the matter neerer home, *Gelaſius* in that Canon, hath reckoned as *Apocryphall*, the *Itinerarie* of St. *Peter*, the *Actes* of

Dr. Reyn. de Idol. Rom. l. 1. c. 5. §. 21.

of *Paul*, and *Thecla*; the *Recantation* of *Adam*, *Origen*, and *Cyprian*; and many others. What then? Shall therefore wee conclude, that *Peter* never travail'd, or that there never was a woman of the name of *Thecla*; or that St. *Cyprian*, or *Origen*, or *Adam* never recanted their impieties and errours? Nay, we conclude from hence, that queſtionleſſe St. *George* is to be reckon'd as a Martyr; becauſe the ſtorie onely is condemn'd, and not the Saint; juſt as we may reſolve that there was ſuch a noble Prince as *Arthur*; becauſe the Monke of *Malmesburie* hath told us, how much his famous deeds were over-acted by his Country men, the *Brittons*.

(11) For certainly had there beene any meaning in *Gelaſius* to have exploded the Martyr, together with his Hiſtory; he might as eaſily have done it, as have ſpoke the word. Hee might, I ſay, have done it with as much eaſe, as have ſpoke the word, by adding onely this of Doctor *Reynolds* to the Canon; *Fuit enim hic Georgius homo improbus, hæreticus Arianus*. This had for ever beene enough, to have made his memory as odious, as his Storie was ſuſpected: and to have razed his name, not onely out of the publicke *Calendar*, but out of the good opinion of all honeſt men. Nor is it to be thought, that *George* the *Arian* Hereticke could bee ſo cunningly inſerted into the *Calendar*, and paſſe ſo currantly among the Saints; ſo ſoone upon his moſt deſerv'd, though

Loc. quo ſupr.

though cruell execution: the Church eſpecially keeping an eye ſo watchfull over them and their deſignes; that all their practiſes were aſſoone brought to light almoſt, as they were conceiv'd. For frō the death of *George* unto the Popedome of *Gelaſius*, are but 130. yeares or thereabouts; too ſcant a time to have his Villanies forgotten, and himſelfe reputed for a Martyr. Likely indeed it is, that if the *Arians* had prevail'd, they would have given their *George* a principall habitatiion in the Heaven of glories; above *Euſebius* of *Nicodemia*, or *Maris*, or *Theognis*; and perhaps next unto their founder *Arius* himelfe. But that, the Chriſtian Church ſhould in ſo ſhort and ſmall a ſpace, ranke him among the Saints; this I can hardly be perſwaded: unleſſe perchance we may beleeve, that in the ſame times ſhe could condemne the Hereſie, and adore the Heretickes. I know it was a frequent cuſtome with the ancient *Romans*, to honour and adore the Gods of thoſe many nations which themſelves had vanquiſh'd; *Religionibus ſervire victis, & captivas eas poſt victorias adorare*, as *Octavius* in the Dialogue. But this they did not on miſtake, or any couzinage put upon them by the vanquiſh'd Nations. No. It was onely on a ſuperſtitious conceit, that having in their Citie all the GODS whoſe people they ſubdued; and placing them in their moſt rich and ſumptuous Temples: they might by their aſſiſtance, the better bring the reſidue of the world under their ſubjection. *Sic dum univerſarum gentium*

Minut. Felix.

tium ſacra ſuſcipiunt, etiam regnare meruerunt: So ſaith *Cecilius* in the ſame Author. Not to ſay more, I thinke it as impoſſible altogether, that in ſo ſmall a tract of time, if at all ever, the *Arian George* ſhould bee reputed for a Saint, amongſt the *Orthodoxe Profeſſours*, now victorious: as that our Reverend Prælates *Cranmer*, *Latimer*, and *Ridley*, ſhould in an equall ſpace of time, bee taken into the *Roman Martyrologies*: or that their *Henry Garnet*, *Iames Clement*, or *Nicholas Sanders*, by them honoured, ſhould be accounted *Martyrs* in the Churches Proteſtant; in caſe that eyther ſide prevaile and ſuppreſſe the other.

(12) To bring this Chapter to an end, it is the laſt of Doctor *Reynolds* two Concluſions, *Nullius* Georgij *Cappadocis ut Martyris, niſi Ariani, mentionem ab ullo idoneo autore fieri*; that never any GEORGE of *Cappadocia* was reputed as a Martyr, in any Author worthy credit, but *George* the *Arian*. In generall anſwer to which generall chalenge, I have thought good, before we further labour in particular proofes; to draw together in a Table, the names of all ſuch Authors cited in this worke: by all of which St. GEORGE is reckoned as a Martyr; by many of them ſaid to be of *Cappadocia*. Moſt of them, I perſwade my ſelfe worthy of credit: and the ornament of the age in which they lived. Yet leſt, their *affirmavit* ſhould be queſtion'd and controu'ld by our choycer judgments; I have tooke care to mingle with

De Idol. Rom. l. 1. c. 5. §. 22.

with them, ſuch famous Princes, and Prelates celebrated for their goodneſſe, as have done him publicke honours: all which I have digeſted according to their ſeverall times and ages, in the forme that followeth.

The Catalogue.

374 SAint *Ambroſe*, if at the leaſt the worke be his.
492 *Gelaſius* Pope of *Rome.*
515 *Childebertus R. Francorum.*
527 *Iuſtinianus Imp.*
Procopius Cæſarienſis.
Sidonius Archbyſhop of *Mentz.*
570 *Venantius Fortunatus.*
596 *Gregorius Turonenſis.*
600 *Greg.* 1. *Pont. Rom.*
660 *Hildericus R. Auſtraſiæ.*
698 *Cunibertus R. Longobard.*
730 *Beda Venerabilis.*
752 *Zacharias Pont. Rom.*
774 *Paulus Diaconus.*
812 *Vſuardus Monachus.*
835 *Rabanus Maurus.*
837 *Aimonius Monachus.*
850 *Simeon Metaphraſtes.*
912 *Notgerus Monachus.*
963 *Nicephorus Phocas Imp. Conſt.*
975 *Tribunus Mevius, D. Venetorum.*

996 *He-*

996 *Hedinge, Ducissa Bavariæ.*
1005 *Henr. 2. Imp. Germ.*
1043 *Ioh. Euchaites, Ep. Orient.*
1070 *Geo. Cedrenus.*
1074 *Rob. D' Oyley nob. Anglus.*
1098 *Godfrey of Bouillon.*
1120 *Robertus Monach.*
1130 *Gulielm. Malmesburiens.*
1141 *Gualt. Ep. Augustæ Vindelicorum, vulgo Auspurg.*
1180 *Gulielm. Tyrius.*
1250 *Vincentius Belvacensis.*
1273 *Radulphus Imp. Germ.*
1282 *Iacobus de Voragine.*
1305 *Nicephorus Callistus.*
1330 *Niceph. Gregoras.*
1344 *Edwardus 3. R. Angl.*
Thomas de Walsingham.
1354 *Ioh. Contacuzenus Imp. Const. Idemq; nob. Histor.*
1390 *Froissard.*
Autor Fasciculi temp.
Anselmus Frat. Francisc.
1410 *Iustinianus Patr. Ven.*
1411 *Sigismundus Imp. Germ.*
1445 *Antoninus Florentinus.*
1448 *Fredericus Imp. Germ.*
1472 *Bapt. Platina.*
1484 *Coccius Sabellicus.*
1488 *Maximilianus 1. Imp.*

1490 *Hermannus Schedell, autor Chronicorum.*
1494 *Phil. Bergomenſis.*
1499 *Bapt. Mantuanus.*
1506 *Raphael Volaterranus.*
Ludovicus Patritius.
1550 *Seb. Munſterus.*
Polydorus Virgilius.
Hiſt. Magdeburgica.
1571 *Michael ab Yſſelt.*
1593 *Comus Ep. Alexand.* Suffragan unto the Patriarke *Hoſpinian.*

All theſe, beſides the publike Martyrologies both *Greeke*, and *Roman*: beſides alſo the publike *Liturgies* of thoſe Churches; the learned men, all of them of the *Romiſh* partie; and many of the Churches of the *Reformation*, whoſe names would fill a *Catalogue*. If among theſe we have not one of credit, neither Author in his relation, nor Prince nor Prelate in their actions: hard is our hap, and let the adverſaries have the honour. But what one ranke of theſe have ſaid, and what the reſt have done in St. *Georges* honour: we ſhall now ſee, in their ſeverall places.

CHAP. III.

CHAP. III.

(1) *The state of learning in the Church, divided into two naturall dayes.* (2) *The time and learning of* Venerable Beda. (3) *His testimonies of St.* George. (4) *Of* Dacianus *King of* Persia, *and who he was.* (5) Persia *in some Authors, taken for the Easterne Countries.* (6) *A reconcilement of the other doubts touching this* Dacianus. (7) *The Martyrologies of* Vsuardus, Rabanus Maurus, *and* Notgerus. (8) *St.* George *how said to have converted many people.* (9) *The witnesse of* Vincentius, Iacobus, *and* Antoninus Florent. (10) Nicephorus Callistus; *and his evidence.* (11) *The suffrage of* Sabellicus, Schedell, Bergomensis, *and* Volaterran. (12) *Of the* Magdeburgians, *and some other Protestant Divines.* (13) *A recollection and application of the whole prooses.*

(1)

THere is an old tradition that the world should last 6000. yeares, and no longer: two of them before the Law; two under it; and two, after. Which though it hath not beene exactly true, of the two first, and that the third is doubtfull: yet the conceit is tollerable; and for as much of it as is past, somewhat neere

the computation and account of time, recited in it. We will be therefore bold, to take for granted, that the Chriſtian Church is of two thouſand yeares continuance: which granted or ſuppoſed, we will reſemble it, or the ſtate of learning rather in it, unto two naturall dayes, each, of a thouſand yeares, apeece: and this the rather, becauſe the Lord hath ſaid, that in his ſight, a thouſand yeares are but as one day. The firſt of theſe, we take to have begun even at the firſt riſing of *the Sunne of Righteouſneſſe*: and for the morning of it, *allow* the firſt three Centuries, even till the time of CONSTANTINE. The noonetide watch thereof, we make to be of three Centuries enſuing: of which, and eſpecially the firſt, the *Magdeburgians* give this cenſure, *Habuit hæc ætas ſi quæ unquam alia, plurimos præſtantes & illuſtres doctores.* Cent. 4. c. 4. And certainly there never ſhined more glorious lights in the houſe of GOD, than in thoſe ages: the Sun of learning being then in the very height, and *Zenith* of it. Long it continued not in that full glorie, till it declined into an evening; to which we doe allot the two next ages: when as the beames thereof grew low, and the light obſcurer. And now at laſt we are benighted, even covered over with a *Cymerian* darkneſſe of ignorance; a darkneſſe no leſſe groſſe and palpable, than that of *Egypt*. *Bellarmine* call's it, *Seculum infelix, in quo Scriptores illuſtres nulli, nulla Concilia;* Chronol. A moſt unhappy age, wherein were neither famous Writers, nor frequent Councels. *Sabellicus*

cis as rightly, *mirum eſt, quanta omnium bonarum artium oblivio, per id tempus mortalium animos obrepſerit:* a prodigie it was to ſee, how generall forgetfulneſſe of all good literature, had at this time invaded and poſſeſſed the mindes of men. Which night continued, till the yeare 1050. thoſe writers which we meet with from the yeare 850. untill then, as they were few, ſo were they but as a few ſmaller Starres in the darkeſt midnight. This night once paſt, the dawning of the ſecond day at laſt appeared; and we extend the morning of it even to the firſt beginning of the laſt Centurie: in which there was at firſt a ſtrugling between light and darkneſſe; but afterwards the light of learning got the better, and by degrees made way to uſher in the ſecond noone-tide. Which ſecond noone-tide we begin about the yeare 1500 and hitherto it hath continued: the light of learning never ſhining with more perfect glorie, than at the preſent. How long it will continue thus, is above our knowledge: but as it is, we may almoſt affirme with *Ramus*; *Maiorem doctorum hominum & operum proventum, ſeculo uno vidimus, quàm totis antea quatuordecem maiores noſtri viderant.* One age hath brought us forth more worthy workes, and famous Writers, than all that went before us.

Ennead. 9.

Præfat. in ſcho. Mathem.

(2) If it be asked, to what uſe ſerves this obſervation: we anſwere that it is to this. Firſt, that it may appeare, that never any age hath beene ſo voyd of learned, or barren of good men; that is

not able to produce ſome teſtimony of good credit, in the behalfe of GEORGE the *Martyr*. Next, that in all times we expect not, eyther an equall number of witneſſes; or equall parts, in ſuch as are produced to give in evidence: but that wee looke for them, and judge of them, according to their times and ages. Already wee are paſt the noonetide of the firſt of theſe two dayes: in which referring other of our witneſſes to their proper places; we have made uſe of *Ambroſe* onely, and Pope GELASIUS. In the next place and time, we meet with *Venerable Beda*, who died about the yeare 734. A man that ſaw as cleerely, as any whomſoever, that liv'd in any part of the whole evening: and one who for the excellencie of his endowments, and pietie, obtain'd that adjunct. *Camden* entituleth him, *the ſingular glorie and ornament of England:* and *Malmesburie* affirmes more fully, that he was one, more fit to bee admired than praiſed; who being borne in the extreameſt corner of the world, did yet enlighten all of it, with the beames of his learning. *Vir erat* (ſaith he) *quem mirari facilius, quàm dignè prædicare poſſis: qui in extremo natus orbis angulo, doctrinæ coruſco terras omnes perſtrinxerat.* Whom leſt wee ſhould ſuſpect, as partiall in his praiſes, we have a *German* Poet thus ſpeaking unto *Brittaine*.

In Brigant.

Hiſt. de regib. Angl. l. 1.

Quid? tibi divinumq; Bedam (doctiſſimus olim
Dum varias unus bene qui cognoverat artes)
Debemus.

Camden. in Brit.

The ſence imperfect, but thus to be conceiv'd:

Brit-

Brittaine to thee, divineſt *Bede* we owe,
Who did alone all parts of learning knowe.

(3) The witneſſe being ſuch, his teſtimony will be taken with leſſe ſcruple: the rather, becauſe there is not any thing of his which hath beene juſtly queſtion'd, but his *Engliſh Hiſtorie*; as having in it more of the myracles ſo common in the peoples mouthes, than may be well allowed of. But even that peece alſo, *modeſtè & circumſpecto iudicio*, is cenſured ſparingly, and with great temper. His teſtimonies of St GEORGE are two: the one of them in his *Martyrologie*; the other in his *Ephimerides*. Firſt in his *Martyrologie*, on the 23. of *Aprill*; or in the *Latine Computation*, on the 9. of the *Calends* of *May*, we reade it thus. *Natale S. Georgij Martyris, qui ſub Daciano Rege Perſarum potentiſſimo, qui dominabatur ſuper 70. reges, multis miraculis claruit, plurimoſq; convertit ad fidem Chriſti: ſimul & Alexandram uxorem ipſius Daciani, uſq; ad Martyrium confortavit. Ipſe verò noviſſimè decollatus, martyrium complevit; quamvis geſta paſsionis eius inter Apocryphas connumerentur „ Scripturas. Id eſt.* The Paſſion of St. GEORGE „ the Martyr, who under DACIANUS the moſt „ mighty King of *Perſia*, Lord of no leſſe than ſea- „ venty tributarie Princes, was famous for his „ miracles, and for converting many to the faith „ of CHRIST; of which, the Empreſſe *Alexandra* „ the wife of *Dacianus*, continued conſtant in it „ even unto the death. This GEORGE, at laſt be-

Ganus l. 11. c. 6

Tom. 3.

„ headed, received the Crowne of Martyrdome:
„ although the Storie of his Paſſion be reckoned
„ as *Apocryphall*. And in his *Ephimerides*, on the ſame ninth of the *May-Calends*; thus:

Nona docet Fortunatúmq; & Achillea iunctos.
Hac etiam invicto mundum qui ſanguine temnis,
Infinita refers Georgi *ſancta Trophæa.*

This ninth day doth of *Fortunatus* tell,
And of *Achilles*, joyn'd together well.
And of thee *George* who didſt the world neglect,
And holy trophees in thy bloud erect.

(4) The firſt of theſe two teſtimonies, as it affirmes the Death and ſufferings of St. GEORGE: ſo are there in it, ſome things which require a favourable Reader, and others which deſerve to bee rejected altogether. Of the laſt ranke, there is the fable of the Empreſſe ALEXANDRA; of which wee have already ſpoken in the firſt part and ſecond Chapter: an old remnant doubtleſſe of the *Arian Legend*, exploded by *Gelaſius*. That of her Husband *Dacianus*, if it encounter with a favourable reader, without offence may bee admitted: although perhaps derived out of the ſame originall. Derived (I ſay, out of the ſame originall perhaps) becauſe I finde it in *Baronius* Annotations on the *Roman Martyrologie*, that the *Arian Legends* made their *George* to ſuffer under *Dacianus* King of *Perſia*: onely the difference is, and

Aprill, 23.

that

that not much, that there the tributary Kings are five in number more, than heere in *venerable Bede*. This Doctor *Reynolds* useth as a closing argument, to proove our Saint to bee the *Arian* GEORGE of *Alexandria*: and this our selves alledg'd in the behalfe of *Calvin*, to shew what cause hee had, to make St. GEORGE a Counterfeit, or *Larva*. The processe was, that there was never at or about that time a King of *Persia* of that name, and greatnesse of Command; and that this *Dacianus* is in other of our Authors, made to bee *President* or *Proconsul*, under DIOCLETIAN: therefore in likelihood, our Authors not agreeing, and no such King as hee in nature; the whole Story of St. *George* is false and forged. This is the maine of all that may be sayd against us, touching *Dacianus*: and this I say a favourable Reader may admit without offence. For proofe of which, wee must looke backe a little on the condition of the *Roman* Empire, at the time of Saint *Georges* sufferings: The East parts of it govern'd, as before I said, by *Diocletian*; and the West by *Maximinian*. These two, the better to direct and manage the affaires of State, had tooke unto themselves two *Cæsars*: whereof the one was named *Galerius Maximinianus*, assumed by *Diocletian*; and under him *Lieutenant* Generall, or Lord *President* of the Easterne Countries. Now this *Galerius Cæsar*, was by birth a *Dacian*: and afterwards Successour unto *Diocletian*, in all those parts that hee commanded. That hee was borne in

in *Dacia*, is affirm'd by St. *Hieromes* Latine copie of *Euſebius Chronicon*; where thus wee reade it: Galerius *in* Dacia *haud longe à* Sardica *natus*, that hee was borne in *Dacia* not farre from *Sardica*. That he ſucceeded *Diocletian* in the greatneſſe and extent of his Command, (after that he and *Maximinian* had ſurrendred up the Empire;) is a thing ſo plaine in Story: that no man converſant in the Hiſtorians of thoſe times, but exactly knowes it. Hereupon we inferre, that probably this *Dacianus* mention'd in the Story, was that *Galerius Maximinianus*, who afterwards was Emperour; and had the Eaſterne parts, all of them, of that Empire, under his ſubjection. And this we doe the rather fancy to be probable, becauſe denominations taken from the birth-place of their Princes, were not accounted *novelties* among the *Romans*. For *Adrianus*, wee well know aſſumed that name from *Adria*, a Towne of *Italie*, where he was borne. And not to ſeeke for more examples, we finde that *Diocletian*, borne in a Towne of *Dalmatia*, called *Dioclea*; added this termination to the place of his *Nativitie*: that ſo his name might bee more plauſible among the Romans, whoſe governance he had then undertaken. Adde hereunto that this *Galerius* was alwayes a moſt bitter enemy of the Church of CHRIST, which he had perſecuted from his youth: and then perhaps he may more eaſily be beleeved, to be this DACIANUS.

Aurel. Victor. Epitome cap. 39.

(5) But

(5) But heere it may be question'd, how *Dacianus*, admitting that he were the same, with *Galerius* the *Dacian*, can be supposed to be a King of *Persia*: considering that the *Persians* had at that time, a Prince of their owne royall stocke, known by the name of *Narses*, who dyed about the yeere 307. To this we answere, that *Venerable Beda* spake according to the manner of the times, in which he liv'd: wherein the *Persians*, having subdued the Roman forces, were, and had so beene long before, the absolute maisters, of almost all those Countries, which *Galerius* once commanded. Which being so, the East parts of the Roman Empire vnder the command of the Kings of *Persia*; and in particular, the *Holy-Land*, where *Lydda* is, being in their Dominions: those Countries did in common speech, passe by the name of *Persia*. Iust as at this day we call those severall parts of the *Turkish* Empire, once members of the *Assyrian*, *Greeke*, and *Roman* Monarchies, by the common name of *Turkie*: or as we call all Easterne Churches, the *Greeke-Church*; becaus they have communion at this time, with the *Patriarch of Constantinople*. So *Bellarmine* doth call the *Cardinall Bessarion*, a *Grecian*, borne at *Trabezond*; *Bessarion, natione Græcus, patria Trapezuntius &c.* as hee there hath it: whereas the Towne of *Trabezond* is farre inough from *Greece*, in the heart of *Cappadocia*. So also *William* of *Tyre*, doth call all those within the Land of *Palestine*, were enemies unto the Faith, and

Descript. Eccl.

and then poſſeſſours of that Countrie; by the name of *Perſæ*. And ſo the *Monke* of *Malmesbury*, ſhewing the difference betweene the Eaſt and Weſterne Nations; hath told us, that the *Occidentals* being more ſtubborne and impatient of the yoke, have often chang'd their Maſters: whereas the Eaſterne people being more dull and womaniſh, have beene continually the Vaſſals of the *Perſians*. *Romanum deniq; imperium prius apud Francos, poſtea ad Teutonas declinavit. Orientale ſemper* (underſtand him of the latter times) *apud Perſas durat*. Which note of his, could not bee true, if taken of the *Perſians*, as the inhabitants onely of that Province commonly call'd *Perſis*; the *Saracens* having before expell'd the *Perſians*, and themſelves being in the time of *Malmesbury*, chaſed out of theſe Countries by the Turkes: therefore we muſt conceive that the name of *Perſian*, was a common appellation of the Eaſterne people. Adde hereunto that *Lydda* or *Dioſpolis*, where St. GEORGE did ſuffer, is ſaid in almoſt all our Authors, to bee a Towne of *Perſia*; although well knowne to be within the Tribe of *Ephraim*, in the Land of *Paleſtine*: and there as we have found out *Dacianus*; ſo it may favourably be granted, that wee have ſhewne ſome reaſons, why he is called King of *Perſia*; or rather in the Authors Phraſe, King of the *Perſians*.

Hiſt. de Reg. Angl. l. 4.

(6) Let this be alſo granted; yet what can be replyed

replyed to this, that *Dacianus* is there made the Lord of seaventy tributarie Kings: or what can be produced to reconcile those Authors, which make him not an Emperour; to these which doe affirme it? This I suppose wee may make good, without much difficulty. We reade in Scripture that *Ahasuerus* King of *Persia*, had under his Dominion no fewer than 127. Provinces: most of which were first subjected by the *Greekes*; and after by the *Romanes*. We reade also in *Tacitus*, how ordinary a thing it was, in the height and pride of the *Roman* greatnesse; *Habere servitutis instrumenta etiam & reges*: to suffer Kings in many of the conquered nations, and to employ them as their engines, thereby to bring the people into greater bondage. Put this together, and wee shall see no inconvenience to ensue, if we should peremptorily affirme, that under the command and empire of *Galerius Dacianus*, sole ruler of the Easterne Countries; there were no lesse than 70. tributarie Kings and inferiour Princes. As for the pretended disagreement, which is observ'd betweene our Authors; we doe thus reconcile it. *viz.* That those which make him *President*, or *Leiutenant generall* under *Diocletian*; speake of him, as hee was at the time of our *Martyrs* suffering, Commander of the Imperiall armies, and the designed successour; and a chiefe agent in the Persecution. But *Venerable Bede* and those which call him King, report him as he was in power, though not in title; or rather call him King by way

Esth, cap. 1.

De vit. Agric.

way of anticipation: juſt as the *Italian* ſhores in *Virgil*, are call'd *Lavinâ littora*, before that name was given unto them; becauſe in ſhort time after in honour of *Lavinia*, they were ſo denominated. Now, why the ſtorie ſhould be written of *Galerius*, by the name of *Dacianus*; or why the ſufferings of our *Martyr*, imputed rather unto *Dacianus*, than to *Diocletian*: this I conceive to be the art of thoſe, who even whileſt both the tyrants liv'd, committed it to writing; that ſo they might decline the envie of their undertakings, and not incurre the high diſpleaſure of the Perſecutors. This, as I ſaid before, may by a favourable Reader be admitted, without the leaſt offence to truth; and much unto the credit of the *Venerable* Author. If any thinke the contrary, and that this paſſage of the *Perſian Dacianus*, muſt needs be reckoned as a fragment of the *Arian Legend*: I ſhall not ſtrive with any other force, than that of probable conjectures to perſwade him to it. When I perceive no hope to make him otherwiſe conceited, I then muſt ſay to him, of *Bede*; as *Bellarmine*, of *Damaſcenus*, in the caſe of *Falconilla*: that he, though otherwiſe an underſtanding man, did take the paſſage upon truſt; not much ſolicitous to diſpute the grounds of it, or to ſearch it throughly. *Sed fieri poteſt, quamvis alioqui vir doctus & prudens, ut iſtis narrationibus facilem fidem habuerit, neq; de veritate earum inveſtiganda fuerit ſollicitus.* If any reaſon thus, the ſtorie is perplext, and full of intricate difficulties, and

Deſcript. Eccl.

and therefore nothing in it true, or therefore there was no such *Martyr*: how infinite are the Saints that must be degraded, whose stories are no lesse perplext than this of ours; though never quarrel'd?

(7) This difficultie over, we now proceed unto the further examination of our witnesses; beginning first with those which are the first in time. All of them Authors also of the same kinde, *viz.* of *Martyrologies*; and two of them guilty of the same obscuritie, or errour, which we finde in *Beda*: *Quis enim viam rectam teneret errante Cicerone?* as *Lactantius* hath it. The first of these is *Vsuardus*, one of the Schollers of *Alcuinus*, who flourished in the yeare 812. and at the suite of CHARLES the *Great* composed his *Martyrologie*. *Martyrologium satis accuratum & celebre, quo multa Ecclesiæ vsa sunt.* A peece of good esteeme, and great diligence, and therefore used in many Churches. So saith the Cardinall. The evidence which we receive from him, is this. *9. Cal. Maij. In Persida, civitate Diospoli; passio S. Georgij Martyris, glorioſi ante-signani, clariq; miraculis: cuius gesta passionis, et si inter Apocryphas numerentur Scripturas, tamen illustrissimum eius martyrium inter coronas Martyrum Ecclesia Dei venerabiliter honorat.* Vp-„pon the 23. of *Aprill* St. GEORGE the *Martyr*, „that glorious leader, but more famous by his „myracles, did suffer in *Diospolis*, a Towne of *Per-„sia*: the story of whose Passion, though reckoned as

Loc. quo supr.

„ as *Apocryphall*, doth nothing prejudice the truth „ and glories of his Martyrdome ſo celebrated in , the Church. In the next place, we have the teſtimony of *Rabanus Maurus*, Archbyſhop of *Mentz*, who lived about the yeare 835. *Vir atque doctus & pius*, A man (ſaith *Bellarmine*, and certainly his workes affirme no leſſe) both learned and religious. His teſtimonie is the ſame with *Venerable Bedes*, viz. *Nativitas S. Georgij Martyris, qui ſub Daciano &c.* Onely he ends it thus, *Cuius vitam & paſsionem ſcriptam legi*, that he had ſeene the life and death of *George* in writing. What copie of his life and death this was, I cannot ſay: likely it is that it was one of thoſe then common, which had beene darkened and falſified by the *Arians*. In the next place we have the Martyrologie of one *Notgerus*, extant in the 6. *Tome* of *Caniſius Antiquæ lectionis*, as alſo was the former. The Author of it, dyed about the yeare 912. and was a Monke of *Sengall*, or *Monaſterij S. Galli*, a place among the *Switzers*. His evidence compounded equally out of *Bede*, and *Vſuard*; the firſt part taken from the former; the concluſion, from the latter: himſelfe inſerting this onely in the middle betweene both; that after many inexpreſſible torments, being at laſt beheaded, he perfected that glorious worke, by the effuſion of his bloud. *In Perſide, civitate Dioſpoli paſsio S. Georgij Martyris, qui ſub Daciano Rege Perſarum potentiſsimo, qui dominabatur ſupra 70. Reges, multis miraculis claruit, plurimoſq; convertit ad fidem Chriſti,*

Christi, &c. hitherto out of *Bede*. *Ipse verò post multos & inauditos agones novissimè decollatus, Martyrium suum sanguinis effusione consummavit.* Then followes out of *Vsuardus*, *Cuius gesta Passionis etsi inter Apocryphas, &c.* as before we had it.

(8) In these the testimonies of *Bede*, *Rabanus Maurus*, and *Notgerus*, we finde it mention'd of St. GEORGE; *Plurimosq; ad fidem Christi convertit*, That hee converted many to the Faith of CHRIST. And answerable hereunto, *Vincentius Belvacensis*, *Ad eius prædicationem credidit. S. Vincentius*; That by the Preaching of Saint *George*, St. *Vincent* who receiv'd the crowne of Martyrdome in *Spaine*, received the Gospell. Which doubtlesse must be understood of private reasonings, and friendly conference, with those whose soules hee chiefly tendred: not by the way of any publicke Ministery, wherein hee never was intrusted. And certainly the Faithfull of the times Primitive, especially during the heat of Persecution; did much promote the holy Gospell by such private and domesticke meanes, if I may so call it: passing from house to house, and from man to man; so to bring Peace unto the one, Salvation to the other. Wherefore perhaps *Cecilius* calls the *Christians* generally, *Latebrosam & Lucifugam nationem, in publico mutam, in angulis garrulam*: A slie and corner-creeping kind of people, active in private places, but still and quiet in the publicke. It seemes, that some not well

Specul. histor. lib. 12. c. 128.

In Minutio.

acquainted with the calling and condition of our *Martyr*, have made him very famous in the arts of Preaching: as one that firſt converted the *Armenians* and *Iberi*, now call'd *Georgians*. For *Michael ab Yſſelt* a *Low-Countrey*-writer, telling what Honours by that people are afforded to St. *George*; relates it thus: *Cur verò tanto in honore habeant D. illum Georgium, cauſam nonnulli afferunt, quòd ille primus ad fidem Chriſti Armenos Iberoſq; converti ſſet.* But whoſoever thoſe *nonnulli* are, that ſo report it, they are no queſtion in an errour: there being in the *Eccleſiaſticall hiſtorians*, another and more likely meanes of their converſion; on which this *Michael* doth reflect in theſe wordes that follow; *Licèt alij illud cuiuſdam puellæ miraculis & virtutibus tribuunt.*

Ad Ann. 1577.

(9) In the next place wee have the ſuffrage of *Vincentius*, Biſhop of *Beau-vein* in *France*, *Anno* 1250. A man of that deepe learning, that the great Schoole-man *Thomas Aquinas* is ſuppoſed (and *Bellarmine* can hardly ſave him harmeleſſe in it) to take a great part of his *Prima ſecundæ*, and *ſecunda ſecundæ*, word for word, out of the firſt and third bookes of this *Vincents ſpeculum morale*. He in the 12th. booke of his *ſpeculum hiſtoriale*, doth report the ſtory, thus: *Sub perſecutione Daciani* (in divers paſſages before, he call's him *Dacianus Præſes*) *venit de Cappadocia Georgius miles. Qui videns Chriſtianorum auguſtias, erogatis omnibus quæ habebat, militarem veſtem exuit, et indutus veſte*

Cap. 128.

veste Christianorum, in medium sacrificantium se obiecit; atque in conspectu omnium exclamavit dicens, Omnes dij gentiũ dæmonia, Dominus autem cælos fecit. Cui statim Dacianus ira repletus, ait, Qua præsumptione vel dignitate hoc audes, vt deos nostros dæmones esse dicas? Dic tamen unde es, et quomodo vocaris: qui respondit, Christianus sum, Georgius vocor, genere et militia Cappadocus: sed cuncta deserui, vt liberiùs „ *Deo cæli servirem, &c.* During the persecution „ rais'd by the President or Lieutenant generall, „ *Dacianus*; came *George* a Cappadocian Knight „ into the Court. Who seeing into what misera„ble streights the poore Christians were dri„ven, making a doale of all hee had, put off his „ military or Knightly habit; and manifesting „ that hee was a *Christian*, hee rush'd into the „ middest of the Idolaters: and in the hearing of „ them all, cryed out, that All the deities off the „ gentiles were but divels, and that it was the „ *Lord* onely which had made the heavens. To „ whom the *President*, With what presumption, „ or upon confidence of what high dignity, doest „ thou affirme, that our gods are divels? tell us „ thy name, and whence thou art. Who presently „ return'd this answere: I am (saith he) a *Christi*„ *an*; my name, *George*; my countrey, *Cappadocia*, „ and there of honourable ranke: but I have wil„ lingly abandoned all, to serve the God of hea„ ven with greater freedome, &c. And in the close of all, *martyrizatus autem est in Perside, civitate Diospoli*: he suffered in *Diospolis*, a cittie of the

Perſians, on the 23. of *April*. To this agree's in the maine of it, *Iacobus de Voragine: Georgius tribunus, genere Cappadox, &c.* *George* one of the Tribunes, by birth a Cappadocian, &c. The next that followeth, is that doughtie ſtorie of the *Lybian* Dragon: which told he cloſeth in with the relation of *Vincentius*. The like doth alſo *Antoninus Florentinus*: of both which I have ſpoke already. Onely the laſt hath noted, that the hiſtorie of George is reckoned as *Apocryphall*; not that he was no *Martyr*, but that there are ſome paſſages there ſcarce worthie credit. *Ponitur autem Legenda eius inter Apocryphas Scripturas, non quin verè Martyr fuerit pro confeſſione nominis Chriſti, ſed propter quadam quæ notantur in ea de veritate dubia.* Which paſſages, I alſo have obſerv'd already. To end this ſection, the booke entituled *Faſciculus temporum*, written by a *Carthuſian* Monke of the 14th. *Centurie*; and printed in the yeere 1476. by *Conradus Hoemborche: ad Annum* 291. pag. 33. doth ranke our George among the *Martyrs* of that yeere, betweene *Pantaleon*, and *Iuſtus*.

Part 1 tit. 8. §. 23.

V. Part 2. ch. 1. § 12. & chap. 2. §. 10.

(10) The witneſſe next to be examined is of *Greece*, *Nicephorus Calliſtus*: who liv'd about the yeare 1305. *Andronicus* the *Elder*, then reigning in *Conſtantinople*, to whom he dedicates his booke. Who being ſworne and examined, ſaith as followeth. *Eiſdem quoq; temporibus* (the time of DIO-

Hiſt. Eccl. lib. 7 cap. 15.

CLETIAN

CLETIANS furie) *Georgius ille magni inter certatores istos nominis, & agminis Martyrum Coryphæus, laborum pro Christo toleratorum veros fructus percepit. Hic in Cappadocia [natus,] adhuc adolescens, forma præstanti, & qui nondum primam produxisset lanuginem; fortissimè certaminibus pro Christo perferendis, martyrium obijt. Captus enim quòd in dæmones acriter invectus esset, Imperatorumq; impietatem derisisset; supra naturæ captum perquàm acerbos sustinuit cruciatus. Nam post carcerem & vincula, unguleæ acutæ eum excepere, mox calce ardenti est adustus: fidiculisq; rursum distractus, mucronibus membratim disiectus, plurimisq; alijs pœnarum machinis attritus; generosam animi constantiam, firmumq; mentis suæ propositum, satis declaravit. Ad hæc &c.* The rest that followes is of the Empresse *Alexandra*, and of I know not what *Glycerius* and his *Oxe*. *Tandemq; ut virum decet, gladio percussus, ex hac vi-*

Hist. eccles. l. 7. cap. 15.

"*ta migravit.* About these times (saith he) the "so much celebrated GEORGE, chiefe of the "Martyrs of that age, receiv'd the recompense "of all his sufferings for his Saviour. Who be-"ing borne in *Cappadocia*, (for so I reade it) as "yet exceeding young, of speciall beauty, and "his beard scarce budding; did nobly undergoe "the weight and paines of Martyrdome. For be-"ing apprehended for inveighing against their I-"dols, and scoffing at the irreligion of the Em-"perours; he suffered such extremitie of torturcs, "as was above the strength of nature to endure. "After a long imprisonment, and his legs even

"cramp'd with irons, he was first pierced and "harrowed, as it were with the sharpest nayles. "After wards being scorch'd with burning lime, "and put upon the racke, and all his members se- "verally hackt and hewne with swords: he per- "fectly declared his noble constancy, and invin- "cible resolutions; and at the last, being behea- "ded; hee departed out of this life into a bet- "ter.

(11) But to returne unto the Latines, in the next place we meet with *Coccius Sabellicus, Vir valde eruditus*, a learned man (saith *Bellarmine*) a man of great integrity, saith *Vives*. He lived about the shutting in of the 15. *Centurie*, and gives this testimony of St. GEORGE, that he was Martyr'd at *Diospolis*, a City of the *Persians*, during the Persecution rais'd by *Diocletian*. *Passus est eadem tempestate Georgius Martyr in Perside apud Diospolin*. In the same time and age flourish'd *Hermannus Schedell*, Doctor of Physicke in the Vniversity of *Padua*; the Author of the booke entituled *Chronica Chronicorum*, printed at *Norimberge anno* 1493. His evidence is this. *Georgius Cappadocus, Tribunus & verus Christi miles hoc tempore. Cum venisset de Cappadocia in Persiam, civitatem Diospolin, velut alter Curtius Romanus, & Codrus Rex Atheniensium pro patriæ suæ liberatione sese internecioni, ad draconis occisionem & martyrij tolerantiam, dedit. Quippe interfecto Dracone, post eculei extensionem, totiusq; corporis laceratione, et viscerum effusionem,*

Ennead. 7. l. 8.

Act. 6. p. 240.

fusionem, nec non aliorum tormentorum perpessionem, ad ultimum, martyrium capitis abscissione complevit. Cuius gesta &c: as before in *Vsuardus*. St. *George* "of *Cappadocia*, a Tribune, and a faithfull Soldi-"er of IESVS CHRIST, about this time suffered: "who comming out of *Cappadocia* into *Diospolis*, "a City of the *Persians*, like *Curtius* in the state of "*Rome*, or *Codrus* King of *Athens*, exposed him-"selfe to death, in the destroying of the Dragon, "and his suffering of Martyrdome. (of this see "somewhat, *Part.* 1. *Cap.* 5. *Sect.* 4.) For having "kill'd the Dragon, after he had beene put upon "the racke, his body torne in peeces, and the ef-"fusion of his bowels, with divers other misera-"ble tortures; at last hee finished his course by "the loosing of his head. *Philippus Bergomensis*, an *Austin Fryer*, who lived about the same time, and made a supplement unto this *Chronica* of *Schedels*, repeates the storie in the same words: save that he addes *et salis confricationem*, the chafing of his wounded body with salt, unto the residue of his torments. And in the last place *Volaterran*, of whom we have already spoken, affirmes this for us, *Georgius Martyr, genere Cappadox, Tribunus militum sub Diocletiano merebat*: St. GEORGE the Martyr, a *Cappadocian* by his Country, serv'd as a Tribune of the Soldiers under the Emperour DIOCLETIAN.

(12) And now at last we come unto the Protestant Divines, from whom we may expect small

favour; conſidering what leading men already have declared againſt us. Yet is St. GEORGE ſo confident of the exceeding truth and juſtice of his cauſe; that he deſpaires not to finde friends, even amongſt them. And firſt *Illyricus*, the founder of the *ſtiffe* or *rigid Lutherans*, as they uſe to call them; and a chiefe Author of that *Eccleſiaſticall Hiſtorie*, which we call the *Centuries*; compoſed by him and other famous men of the Citie of *Magdeburge*, in *Saxonie*: is fully for us. For in the 4. *Centurie*, and 3. Chapter which is *de Perſecutione*, St. GEORGE is reckoned among other Martyrs of that time, out of *Faſciculus temporum*: and in the 12. Chapter of the ſame *Century*, entituled *de Martyribus*; more copiouſly thus. *Celebris inter Martyres eius temporis, etiam Georgius fuit; natione Cappadox, adoleſcens in damonas gentilium acriter invectus erat, &c.* as it followeth in *Nicephorus*, whoſe words and teſtimonie is there cyted. A proofe, as I conceive it, not to be queſtioned: conſidering, what bitter enemies the Authors of this Hiſtorie, doe alwayes ſhew themſelves, againſt the Superſtitions of *Rome*; how greedily they take occaſion, as much as poſſibly they can, to advance their owne cauſe, and cry downe the *Papiſt*. What now, if to the Father of the *ſtiffe* and *peremptorie Lutherans*; I ſhould here adde *Melanchthon*, the founder, as they call him, of the moderate, or *Lutherani molles*? Sure if I did, I ſhould not miſ-report him, eyther in his words or meaning. For when he tells us, in the place

place before examined, that the *Papists* make St. *Anne* the *Patroneſſe* of Riches, St. GEORGE the GOD of Soldiers, and *Sebaſtian* a defence againſt the Plague; *Vt nempè Georgius tueatur equites, Sebaſtianus peſtem arceat; &c.* hee doth without all controverſie, affirme St. GEORGE to bee a Saint; no leſſe than eyther St. *Sebaſtian*, or St. *Anne*; which neyther *Calvin*, nor any one ſince him, have ever queſtion'd. To draw unto an end, take here the teſtimonie of *Oræus*, in his *Nomenclator*; a *Lutheran* perhaps, but ſure I am, no *Papiſt*: who rightly hath diſtinguiſh'd thoſe three *Georges*, which the ſo famous Doctors, *Reynolds* and *Druſius* have confounded. We reade it thus. *Georgius Epiſcop. Laodicenus, Arianus, ſecul.* 4. *Georgius Alexandrin. hæret. Arian. anno* 356. and laſtly, *Georgius Cappadox et Martyr*, 289.

v. Part. 1. c. 3. Sect. 3.

Lit. G. p. 64.

(13) To ſumme up all, wee have here proofe ſufficient, that GEORGE the *Martyr*, was by birth of *Cappadocia*: the thing affirm'd to be ſo, by *Metaphraſtes, Vincentius, de Voragine, Antoninus, Hermannus Schedell, Bergomenſis*, and *Volatterran*, among the Latines; and by *Nicephorus*, of *Greece*; and by the *Magdeburgians*, and *Oræus*, among the Proteſtants. More proofe of which there is to follow. His ſuffering, for the time of it, generally, is reported under *Diocletian*, as the chiefe Perſecutor; in whoſe time he was made a Martyr; in termes expreſſe, by *Metaphraſtes, de Voragine, Volaterran*, and the *Greeke* Martyrologie as yet to come;

come; implicitely and in ordinary count of time, by *Nicephorus Calliſtus*, *Faſciculus temporum*, *Sabellicus*, *Hermanus Schedell*, *Bergomenſis*, the *Magdeburgians*, and *Oræus*. And under DACIANUS, or GALERIUS rather, as a chiefe inſtrument of DIOCLETIANS crueltie; by *Bede*, *Rab. Maurus*, *Notgerus*, *Vincentius*, *de Voragine*, and *Antoninus*. The yeare thereof, limited more particularly, by the *Faſciculus temporum*, *ad ann.* 291. and by *Oræus*, to the yeare 289. to which wee will adjoyne *Baronius*, who places it in his *Annals*, and ſo reports it in his *Annot.* on the *Calendar*; *ad ann.* 290. A difference not obſerveable. And laſt of all, the day thereof aſſigned upon the 23. of Aprill. (*9. Kal. Maij.*) by *Venerable Bede*, *Rabanus*, and *Notgerus*; as alſo by *Vincentius*, and *Antoninus*; and by the Martyrologies both *Greeke* and *Latine*, not yet produced; the manner of his death being affirmed alſo, by the looſing of his head, by *Metaphraſtes*, *Bede*, *Rabanus*, and *Notgerus*; by *Vincentius*, *de Voragine*, *Nicephorus*, *Antoninus*, *Schedell*, and *Bergomenſis*. Which being ſo; wee may the better and with more juſtice, apply the old complaint of *Canus*, to the buſineſſe now in hand,

Lib. 11. cap. 4.

Si namq; in duorum ore vel trium firmum ſtat omne verbum, cur adverſus hanc legem, plurimis teſtibus rem tandem olim geſtam conteſtantibus, fidem Theologus abnegabit? Since GOD (ſaith he) hath told us, that *out of the mouth of two or three Witneſſes every word ſhall be eſtabliſhed*; with what pretence of reaſon may a Divine oppoſe this Law, and not

give

give credit unto many witnesses, affirming all together the same Historie. For our parts, so confident are we that our cause is just and true; that if the adversaries of St. GEORGE, are able to produce one single testimonie, out of any ancient Author, or out of any Author borne before the time of CALVIN, to make good their *affirmavit*: we will forsake our colours, and revolt to them. But I am bold to say, *they cannot*. For had the thing beene possible, the learned Doctor *Reynolds*, who spared no labour in the search, would have produced it.

CHAP. IIII.

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(1) *Foure ſeverall wayes uſed by the Church, to keepe alive the memory of the Martyrs.* (2) *The way of Martyrologies how ancient.* (3) *The* Roman *Martyrologie: and what it teſtifieth of St.* George. (4) Natale *what it is, in the conſtruction of the Church.* (5) *The teſtimonie given vnto St.* George *in the Greeke Church.* (6) *St.* George, *why called* Tropæophorus. (7) *Commemoration of the Dead, how uſed in the Church primitive.* (8) *The depravation of the ancient uſe of it in the Church of* Rome. (9) *The publike ſervice of that Church on St.* Georges *day.* (10) *Arguments drawne from the Church ſervice, of what validitie.* (11) *Saint* George *continually famous in the Church Chriſtian.* (12) *And among the* Turkes.

(1)

THus have we drawne together the ſuffrages of ſuch which eyther poſitively have affirmed, or Hiſtorically related any thing, of St. *George* the Martyr. In which wee finde ſufficient proofe, as of his Country, ſo of the time, and day, and manner of his death: and that ſo punctually, ſo agreeably both to their foreman and themſelves, that never any *Iurie* agreed better on a *Verdict*. This done, we now addreſſe our

our ſelves, to make inquiry of the Church, τὸ, στύλος καὶ ἑδραίωμα τῆς ἀληθείας, *The pillar and the ground of Truth*, as Saint *Paul* calls it: to learne of her, what ſhe hath practically done in St. *Georges* honour. For, to the poſitive affirmations of ſome men in St. *Georges* cauſe, and the hiſtoricall relations of ſome others; if wee can alſo get the countenance and practiſe of the Church: wee then may have ſome good aſſurance, that no man will hereafter ſtirre againſt us. Now in the practiſe of the Church, we may obſerve foure wayes or courſes, whereby ſhe hath continually endeavoured to keepe alive the memory of the bleſſed *Martyrs*: in none of which ſhe hath beene wanting (ſuch is her tender care and reſpect of him) unto our St. *George*. The firſt of theſe, is the common *Martyrologie*, or *Calendar*; in which their Names and Paſſion, briefly, but unto all eternity, are regiſtred. The ſecond is, by giving them ſome ſpeciall place in her publicke *Liturgies*: The third, by recollecting up their *Reliques*, and laying them with all due honour, in ſome place fit for them. And laſt of all, the calling of ſuch Temples by the names of theſe moſt bleſſed Spirits; which ſhe had ſolemnely erected to GOD's ſpeciall ſervice, and Conſecrated to his honour. How much the Church hath done in all and every one of theſe, to keepe the memory of Saint GEORGE the Martyr, alive and flouriſhing; wee ſhall beſt ſee by taking of them, every

every one in their ſeverall Order, and ſpeaking of them in particulars.

(2) Beginning with the firſt, wee finde it on Record in *Tullie*, that in the very firſt beginnings of the *Roman* State, it was the Office of the chiefe Prieſt, or *Pontifex Max.* to keepe a Regiſter of all publike occurrences; and to preſerve them in ſome tables openly, that ſo the people might peruſe them. *Ab initio rerum Rom.* (ſaith he) *uſq; ad Publ. Mutium Pont. Max. res omnes ſingulorum annorum mandabat literis Pontifex Max. efferebatq; in album, proponebatq; tabulam domi, poteſtas ut eſſet populo cognoſcendi.* Which Office diſcontinued in the time of *Publ. Mutius*, was afterwards reviv'd by *Iulius Cæſar*, in his firſt *Conſulſhip*, being at that time chiefe *Byſhop* of the *Romans*. An inſtitution of eſpecial uſe & ſervice in that ſtate, as alſo in others: there being not a greater ſpurre to vertue and Heroick undertakings, than an aſſurance that the Fame of our atchievments & well-deſerving ſhall not be buried in the ſame grave with us, & periſh wth our bodies. For certainly the care both to live vertuouſly, and (if occaſion ſo require) to dye nobly, muſt needs be much augmented in the minds of good and honeſt men: when once they know, that their performings ſhall not be folded up in ſilence; but openly preſented to the eyes and eares of all the people. Vpon which grounds, it was the cuſtome of the faithfull in the firſt times, and ſpecially of thoſe which were for place and power

De Oratore lib. 2.

power moſt eminent amongſt them; to commit to publike memory, the ſufferings of all them, which had confeſs'd the faith of CHRIST in the midſt of tortures; and continued conſtant in it even unto the death. Not that they thought, to adde thereby unto their glories, who now were glorious in the Heavens: but by preſerving in continuall remembrance, their infinite indurances, for the truth and teſtimony of Religion; to make the remnant of Gods people, yet alive, more apt to run that courſe; and ſo to runne it, that at the laſt they might attaine an equall guerdon. Of which kinde of memoriall or publike *Regiſter*, is the Epiſtle of the Church of *Smyrna*, extant in the fourth booke of *Euſebius* Hiſtorie; that of the *Lugdunenſes* and *Viennoys* in the fifth; and laſtly, that alſo of *Dionyſius* Byſhop of *Alexandria*, in the ſixth and ſeaventh of the ſame Author.

(3) Of this kinde ſpecially (I meane in reference to the firſt times of Chriſtian Religion) were the two publike *Martyrologies* of the *Greeke* and *Latine* Churches. The firſt originall of which, not to looke further, and perhaps fare worſe; may be referr'd moſt probably unto *Anterus*, Byſhop of *Rome*, about the yeare 238. at what time *Maximinus*, having firſt kill'd his maſter *Alex. Severus*; made havocke of the Church of GOD. Of him it is recorded; that hee firſt cauſed the Acts and Paſſions of the bleſſed *Martyrs* to be diligently ſought out, and enroll'd by the

the publike *Notaries* in the common Regiſters of the Church: leſt elſe their memory might be determined with their lives. *Anterus primus ſtatuit* (ſaith *Platina*) *ut res geſtæ Martyrum diligentèr exquiſitæ à notarijs ſcriberentur: conſcriptas recondi in arario Eccleſiæ mandavit; ne unà cum vita, bene agentium memoria aboleretur.* As for the *Roman Martyrologie* now extant, as wee may well conclude, that it was built upon that ground-worke or foundation of *Anterus:* So we can ill affirme for certaine, by whom the whole ſtructure, as we now ſee it, was raiſed and perfected. Onely we find in one of *Gregories* Epiſtles, that then the *Roman* Church had upon regiſter, the names almoſt of all the *Martyrs*, and a memoriall of their Sufferings; digeſted as the *Martyrologies* now are, according to their proper dayes: the time onely of their paſſions, and the place thereof aſſigned in them; but litle of the circumſtance, and manner of their deaths. *Nos penè omnium Martyrum, diſtinctis per dies ſingulos paſſionibus, collecta in uno codice nomina habemus, &c. Non tamen eodem volumine, quis qualiter ſit paſſus indicatur; ſed tantùm dies & locus paſſionis ponitur.* Which booke or regiſter here ſpoke of, as it hath much reſemblance in the forme and ſubſtance of it, with the *Roman Martyrologie* now being: ſo wee may happily reſolve, that it is the ſame; augmented onely in the addition of ſuch Saints, as in the times ſucceeding have had place, (and ſome of them unworthily) in the common *Calendar.*

Epiſt. l. 7. cap. 29.

This

This Martyrologie, thus ancient, as it may bee well ſuppoſed; upon the Three and twentieth day of *April*, gives us this teſtimony of our *Martyr, viz. Natalis S. Georgij Martyris, cuius illuſtre martyrium Eccleſia Dei veneratur.* The Paſſion of St. *George* the *Martyr*, whoſe bleſſed martyrdome is in the Church of GOD, in eſpeciall honour. And this briefly and in a word, according to the uſe and nature of a *Martyrologie*.

(4) I have here rendred the *Natalis* in the Text, by the Engliſh word of *Paſſion*: becauſe, as I conceive it, however it bee uſed in other Authors, yet it muſt ſo be taken in the conſtruction of the Church; which did not uſe to ſolemnize the Birth dayes of the Saints, but the dayes onely of their departure. For they conceived it rightly, that the birth-day of a Chriſtian, was his entrance into Glory by the gate of Death: and that the worldly-minded man reputed that to bee the day of his Nativity, by which hee entred into life. And therefore *Origen* hath noted of the Chriſtians of his time, and of the times before him; That they eſteemed the day of Birth to be an entrance into anguiſh and temptation: but celebrated with a ſolemne Feaſt, the day wherein their friends and brethren were releaſed from ſinne and bondage. *Nunc nos* (ſaith hee) *non Nativitatis diem celebramus, cum ſit dolorum atq; tentationum introitus: Sed mortis diem celebramus, utpote omnium dolorum depoſitionem, atq; omnium tentationum effugationem.* Lib. 3. in Iob.

gationem. Nay in his eighth Homily upon *Leviticus*, hee affirmes for certaine, that never any of the Saints did solemnize their Birth-day with good cheere and festivalls: and not much after, *Soli peccatores super hac re solent Nativitate lætantur*: That onely wicked men did so observe it. Much also to this purpose that of St. *Bernard*, in his Epistle to and against the Canons of the Church of *Lyons*, who had presumed to introduce into the Church a new festivall, *The Feast of the Conception of the blessed Virgin.* The Church (saith he) hath by a speciall exception, kept as holy, the Birth-day of our *Saviour*: of whom the *Angels* did affirme unto the *Sheepe-heards*, that his *Nativitie* was *tidings of great joy unto all the people*: *Cæterorum autem non Nativitatem sed mortem Sanctorum, judicat & prædicat pretiosam.* But for the rest (saith hee) the Church hath taught us, that not the Birth-day of the Saints, but the day rather of their dissolution, is accounted precious. In which no doubt, hee did allude to that of DAVID; *Right precious in the sight of the Lord is the death of his Saints.*

Epist. 174.

(5). If wee crosse over into *Greece*, and aske what Honours they affoord unto St. GEORGE, in their publicke registers: wee find the Church there little lesse devoted to him, than it is at *Rome*. For thus *Wicelius* hath observ'd for us; *Veteres Græcos recensere in diariis sub finem Aprilis*, Γεώργιον, Σάββαν τε, τὸν μεγαλομάρτυρα: That the

In Georgio.

Greekes

Greekes anciently in their *Diaries*, or common *Almanacke*, about the end of *April*, did celebrate the memory of St. GEORGE, and SABAS, as the *Saints* or *Patrons* of Military men. Which *Saba* (to note it by the way) hath a place also in the *Roman Martyrologie*, on the Foure and twentieth of *April*: and is there called *Ductor militum*, a Captaine or Commander. But not to stand alone upon the credit of *Wicelius*, we have the *Greeke Menologie*, (for so they call it) thus speaking of him; and in the day agreeing with the Church of *Rome*. *Memoria Sancti & Gloriosi & Magni Martyris Georgij cognomento Tropelophori. Fuit genere Cappadax, passus sub Diocletiano Imper. Id est*, This day is celebrated in memoriall of that most holy, glorious and great Martyr, *George*; sirnamed *Trapelophorus*; a *Cappadocian* by his Countrey: who suffered under *Diocletian*. In which we finde two circumstances which adde much unto him and his honour; a sirname, and an adjunct. The adjunct is, that hee is here stiled *Magnus Martyr*, the *great Martyr*: and not here onely, but in divers other passages of *Greeke writers*. For *Metaphrastes* gives this title to the Story of him, *Vita S. Georgij magni Martyris, The History of George the great Martyr*: So also doth *Pasicrates*. So also *Gemus*, the *Suffragan* of *Amba Gabriel*, *Patriarch* of *Alexandria*, doth call Saint GEORGE's Church in that Citie, *Ecclesiam S. Georgij magni Martyris*, the Temple of *George* the

Baron. Annot. in Rom. Mart.

the Great Martyr. But of this *Comus*, more anon, in the next Chapter.

(6) The firname added in the *Greeke Menologie*, unto Saint GEORGE; is, as *Baronius* reades it, *Tropelopherus*: for which hee is by Mr. *Selden*, in his *Titles of Honour*, juſtly tax'd; it being plaine (ſaith hee) that it ſhould rather be, *Tropæopherus*. For proofe of which, he hath produced a teſtimony out of *Iohn Euchaites*, who flouriſh'd in the time of *Conſtantinus Monamachus* the *Greeke* Emperour, about the yeare 1043. Which *Euchaites*, being at that time a Byſhop of the *Greeke* Church, writing unto the Emperour above-named, thus calls St. *George* the Martyr:

Part. 2. cap. 11.

Αὐτὸν τὸ τὸν σύμμαχον καὶ προστάτην
Ὧι τὰ τρόπαια κλῆσιν ἀξίαν ἔθου.

The chiefe and Preſident of warre; the ſame
Who from an Enſigne doth derive his Name.

And in another place, ſpeaking as to St. *George*; λαμπρὲ τροπαιοφόρε, *Illuſtrious Standard-bearer*: for ſo the word *Tropæopherus*, properly doth ſignifie. This name, or adjunct if you will, noted before by *George Wicelius* alſo, to have beene attributed to Saint *George*, by the later *Grecians*; as well as that of the *great Martyr*. *Et hodie D. Georgij celebritas apud Græcos, præ cæteris perquam eximia*

In Georgio.

eximia eſt; *Appellant autem eum μεγαλομάρτυρα & πρωτοφόρον, id eſt. Vexillarium*; or *Antient*. In reference to which, no queſtion but hee hath the title of *Anteſignanus*, in the *Martyrologie* of *Vſuardus*: and that of *Signifer* in *Monke Robert*; and in *Mich.* of *Tſſelt*; of which two laſt, we ſhall ſee more hereafter.

(7) The ſecond way or courſe, whereby the Church in ancient times endeavoured to preſerve alive, the memorie of the bleſſed Saints and Martyrs; is, as before we ſaid, by giving them ſome ſpeciall place in her publike *Liturgies*. For ſince that CHRIST hath not beene onely manifeſted great in himſelfe, but great alſo and glorious in his Saints; the dayes of whoſe departure are to the Church of CHRIST, as are th'inauguration dayes of Kings and Emperours, unto their people: therefore eſpeciall choyce being firſt had of them, there were ſome certaine times annually ſelected, to meditate upon our Saviour glorified in them; together with a forme of praiſe and prayer, anſwerable to thoſe times. In both which circumſtances, both that of time ſelected for this ſervice, and of the ſervice deſtinate unto the time, the Church proceeded with exceeding tenderneſſe of care, and ſoundneſſe of advice. That ſo for every purpoſe, there might be a time and ſeaſon: and that the office or devotions of the time, being fitted to it; it might bee *opus diei in die ſuo*.

This was the *Commemoration of the Dead*, in thoſe pious times in uſe; before that commendable inſtitution became defiled by ſuperſtition, and as it were polluted with Idolatrie. Of which we have this teſtimonie of St. AVSTIN: *Honoramus ſanè memorias eorum tanquam Sanctorum hominum Dei, qui uſq; ad mortem corporum pro veritate certarunt.* Will you the reaſon of it? It is (ſaith he) that in the times of ſuch ſolemnitie, we may both glorifie our GOD which hath *given ſuch guifts unto men*; and by the annuall reviving of their memories, we may the better be excited unto an imitation of their vertues. For ſo it followeth in the place, *Vt ea celebritate Deo vero gratias de eorum victoriis agamus: & nos ad imitationem talium coronarum, eorum memoria renovatione adhortemur.* So then it ſeemes the Church propoſed unto her ſelfe, in her publike *Commemorations of the Dead*, two ſeverall ends: one, that GOD might bee praiſed in his Saints; the other, that the noble and pious actions of the Saints, may bee a patterne unto us, to learne the better how to ſerve *him in Righteouſneſſe and Holineſſe all the dayes of our lives.* For if the life and death of the Saints *is precious in the ſight of God*: how precious ſhould it be accounted in the eyes of all Gods people, that both the one and the other ſhould be carefully remembred; eſpecially upon the day and time moſt capable of ſuch remembrances? And on the other ſide, how is it poſſible that the recitall of their Chriſtian lives & godly deaths, ſhould be ſo often

De civitate Dei, l. 8. cap. 27.

foun-

sounded in the eares of the more loose & dissolute men: and not provoke them at some time or other to cry out with *Balaam, O that I might die the death of the Righteous, and that my end might bee like his!* Iust so, the Tropheyes of *Miltiades*, startled such noble resolutions in *Themistocles*: and so did *Alexander* emulate the glories of *Achilles*, recited in the workes of *Homer*. For which cause also, and thereby to indeere the memory of the Saints departed, with and amongst Gods servants: it was the custome of the Church, besides her publike mention of them in her ordinarie *Liturgie*; to suffer *anniversarie panegyricks* to be made in praise of such of them, as had notably deserved it. *Sic & defunctis præmium, & futuris dabatur exemplum*; as *Minutius* hath it.

(8) Afterwards, when the conceits of men, were raised unto a wonderfull admiration of their vertues; and throughly possess'd with this, how neere a place they held in the opinion and esteeme of Almighty GOD: it was not thought enough to commemorate their graces; unlesse we made some further use of their esteeme with their Creatour, in gracing our petitions. The rather, because the Church had generally, and truely taught, that these celestiall Spirits now with *God*, did constantly commend unto him, the flourishing estate and safetie of his *Vniversall Church*: yea and some also of the faithfull in particular, so farre as possibly by revelation from their GOD,

or any other meanes what ever; they might bee made acquainted with their ſeverall wants. Which once conceived, as many times an ill uſe may be made of a ſound doctrine; it was ſuppoſed to be a ſoloeciſme in the way of pietie, not to commend our prayers and deſires unto them. Vntill at laſt, as there is ſeldome any *medium inter ſumma & præcipitia*, no ſtoppe in tumbling downe an Hill before we come unto the bottome: the Saints in Heauen againſt their wils, and beſides their knowledge, became the onely mediatours betweene God and man, in point of interceſſion. And this the proceſſe of the *Trent-Councell*, in drawing up the Article of the *Invocation of the Saints*: *Sanctos unà cum Chriſto regnantes orationes ſuas pro hominibus Deo offerre*; and therefore, *bonum atq; utile eſſe ſimpliciter eos invocare, & ob beneficia à Deo impetranda, &c. ad eorum orationes, opem, auxilium q; confugere.* This ſaid, we may more eaſily conjecture, what kind of *Commemoration* Saint GEORGE is like to finde, in the *Roman Liturgie*.

Seſs. 25. cap. 2.

(9) Let us looke then upon the *Liturgie* of the Church of *Rome*, and we ſhall find it very copious in St, GEORGE's honour: the *Liturgie* of *Rome* as it is now corrected, and purged of almoſt all thoſe *Legendarie Fables*, which before gave occaſion of offence and laughter. And herein certainly we find the Service very ſolemne; ſcarce any feſtivall there celebrated with more variety of

of prayer and divine offices. I will touch onely at some principall passages thereof: taking along with me yet the full course and method. The entrance or *Preparatorie*, this. *Protexisti me Deus à conventu malignantium: Alleluiah. A multitudine operantium iniquitatem. Alleluiah.* Thou hast defended me O GOD from the Congregation of the evill doers. *Alleluiah*: and from the multitude of them that worke iniquity, &c. Then followes this Prayer. *Deus qui nos B. Georgij Martyris tui & meritis & intercessione lætificas, concede propitius, ut qui tua per eum beneficia poscimus, dono tuæ gratiæ consequamur.* O *GOD*, which by the merits and intercession of St. GEORGE thy blessed Martyr, dost rejoyce our Soules, grant we beseech thee, that those benefits which by him we crave, may by the favour of thy grace bee given unto us, through IESVS CHRIST our Lord. The Epistle taken out in part, out of the second unto *Timothy*, and the 3. *Chapt.* Where the Apostle telleth him, that he *had knowne his doctrine, manner of life, purpose, faith, long suffering, charitie, patience, Persecutions and afflictions, which came unto him at Antioch, at Iconium, at Lystra; out of all which, the LORD delivered him, &c.* The *Gospell* taken out of the 15. *Chapt.* of St. IOHN, *Ego sum vitis vera*, I am the true Vine, &c. The close of all is this, after the whole Masse ended, which they call the *Postcommunion*: *Supplices te rogamus omnipotens Deus, ut quos tuis reficis sacramentis, &c.* Almighty *GOD*, we humbly beseech thee, that we which

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are refreſh'd by thy holy Sacraments, may by the interceſſion of thy bleſſed Martyr *George*, ſerve thee hereafter in all godly motions, &c. To which the *Liturgie* of the Church of *Rome*, I will here adde a *Collect* of the old *Miſſall*, (See *Vſum Sarum*:) which piouſly interpreted, hath nothing in it ſavouring of Superſtition; and is withall more proper to St. *Georges* ſtorie. Viz. *Offerimus tibi Domine ſolenne ſacrificium pro veneranda S. Georgij mart. tui paſsione, deprecantes clementiam tuam, ut per hæc S. S. myſteria antiqui hoſtis tentatamen te triumphante vincamus, et æterna remunerationis præmium te largiente ſequamur.* We offer unto thee O LORD the ſolemne Sacrifice (of praiſe and Thankeſgiving) for the death and paſſion of St. *George* thy Martyr; beſeeching thy divine clemencie, that by theſe holy myſteries, we may in thee ſubdue the manifold temptations of our old enemie the Divell, and be rewarded by thy grace with life eternall. The firſt of theſe two Prayers taken out of the *Roman Miſſall*, I finde alſo in the *Breviarie*, the *Diurnum*, and the *Officium B. Mariæ Virginis*: ſo copious is that Church in the memoriall of our Martyr.

(10) I doubt not but it will be here objected, that we are driven to hard ſhifts, when wee are faine to repaire to *Rome*; from thence to prove St. GEORGE's *Saint-ſhip*. This wee expect to heare of, and are ready to reply, that this is hardly worth objecting. For here we draw no argu-

ment

ment to prove how lawfully St. GEORGE may be invoked; or that his interceſſion may be uſed, for the more quicke diſpatch of our affaires in the Court of Heaven. Onely wee note from hence, that anciently, and in the purer times of the *Roman* Church; St. GEORGE was conſtantly commemorated, and in his proper courſe; as a noble Martyr. Vpon which ground, which in it ſelfe is good and commendable, if they have built, out of their owne, *Wood*, and *Hay*, and *Stubble*; a dangerous and erronious practiſe not warrantable in the Church: I hope, without offence, it may be lawfull for me, or any elſe, to make the profitableſt uſe out of their errours; and to verifie the truth and goodneſſe of the ancient practiſe in this caſe, out of the faultie and erroneous corruption of the preſent. For I perſwade my ſelfe, that in points onely of Hiſtoricall faith, wee may relie in part upon their publike *Liturgies*: and that we may conclude, that ſurely ſuch a Saint there was, as GEORGE, or MAURICE, or SEBASTIAN, or the reſt there honoured; becauſe I finde them in the *Miſſall*, and the *Breviarie*; no man of this or any age, having as yet inform'd mee, that they have lately beene inſerted into the bookes of *Common-Service*. Nay, as in nature, there muſt be firſt an habit, before we can admit of any privation: and that in things corrupted, wee muſt ſuppoſe a true and reall being of that thing, thus fallen into corruption: ſo we may well inferre, upon a view of the corruptions in their *Liturgies*, that

that certainely there was ſome excellent uſe at firſt, of ſuch a ceremonie, or ſuch an inſtitution; how ever that the foule corruptions of the preſent have polluted and defiled it. I would not wiſh me thinks, an argument of more validitie to prove the act of kneeling at the Lords Supper, to be of *good Antiquitie* in the Church of *Chriſt*: than from the adoration of it (or of the *Hoſte* rather as they call it) exacted in their *Rituals*; which is, no doubt, a ſuperſtitious, if not idolatrous corruption, of that ancient and reverend uſe of Kneeling. Nor would I chooſe a fairer way of diſputation, to juſtifie the honourable eſtate of the *married Clergie*, againſt the clamours of the *Papiſts*; than to returne upon them, that in the publike ſervice of the Church of *Rome*, it is reputed commonly, though falſly, for a *Sacrament*: which falſe conceit of theirs, is a corruption onely of the juſt and pious meaning of the Fathers; who therefore did extoll it in the higheſt meaſure, the better to beate downe thoſe Hereticks which had diſgraced it. More might be ſaid in affirmation of this manner of proceeding; had I now either place or leiſure. At this time only this, that I ſhould more relie in matters meerely Hiſtoricall of being, upon the *Liturgie* of *Rome*, which certainly is not contrived upon no other ground, than lies and Fables: than upon any mans bare word which ſaith the contrary; or ſuch weake arguments as are not able to conclude the matter controverted. And ſo farre I dare goe with *Canus*; con-

conceive me ſtill in matters of this qualitie: *Nullas huiuſmodi rationes, ab antiqua patrum traditione quam communis eccleſiæ conſuetudo, in divino officio, hymnis, antiphoniſq; confirmavit; potuiſſe me movere.* Lib. 11, cap. 9.

(11) Which being ſo, and that St. GEORGE had anciently his proper time and place of *Commemoration*, how ever now that laudable and pious cuſtome bee degenerated: we may affirme more confidently, that he hath beene continually in eſpeciall credit with the Church. In the *Greeke* Church we find him on record in their publike *Calendar*; where they have honoured him with the title of μέγας μάρτυς, or the *great Martyr*. *Baronius* tells us, that this Saint is very famous in the Countries of *Galatia*; *In Galatia celebris fuit eiuſdem Sancti memoria:* more generally *Wicelius*, *Celebritas D. Georgij apud Græcos præ cæteris perquam eximia eſt*, that he is honored more than any of the reſt among the *Grecians*. *Ioh. Euchaites* a *Greeke* Byſhop hath given an honourable teſtimony of him: and *Cyrus Theodorus*, (of whoſe time and qualitie I am yet to ſeeke) hath plaid the *Epigrammatiſt*, upon his portraiture cut in white ſtone; εἰς τὸν ἅγιον Γεώργιον ἐν λευκῷ λίθῳ τυπωθέντα, as the title hath it. Adde hereunto *Hierax*, one of great power in the *Greeke* Empire, upon his reconciliation with *Contacuzenus*; gave him in token of his future faith and loy- Annot. in R. Mart. Apr. 23.

L. 3. cap. 91.

loyaltie, St. GEORGE his picture: *Imaginem præclari Mart. Chriſti, Georgij, fidei ſuæ, ſinceræq; erga Imperatorem voluntatis, pignus quoddam dedit.* The thing related by the Emperour *Contacuzenus* himſelfe, in his booke of Hiſtories, firſt publiſhed under the name of *Chriſtodulus*. As for the Church of *Rome*, there is no queſtion to bee made of her good affection. Her *Miſſals*, and her teſtimony of him in the Martyrologie; expreſly ſay it. Nor need there any more be added, unleſſe perhaps it be worth noting, that *Vergerius* Byſhop of *Iuſtinople* in the *Seigneurie* of *Venice*, was called in queſtion for his life: *Eo quòd in Concilio Trident.* Georgij *Legendam ſibi non per omnia probari oſtenderet*, as *Chemnitius* hath it; becauſe he had declamed againſt ſome paſſages of the Storie of Saint GEORGE, in the *Trent Councell*. As for the Churches *Proteſtant*, wee finde the *Lutheran* Doctors many of them, very favourable; and how wee ſtand affected to him here in *England*, we ſhall ſee hereafter. Which generall agreement of the whole Church, and ſo many famous parts of it, in the honour of our *Martyr*; may well be uſed as a reply to Doctor *Reynolds*: who makes this anſwere to the *Cardinall*, that *George* indeed may be accounted famous in the Church, and his memoriall celebrated; but ſo as was the memory of *Catiline*, *ab hominibus audaciſſimis, domeſticiſq; hoſtibus*, onely by *Ruffians*, and by common enemies unto the State. If *Bellarmine* meane otherwiſe,

Exam Conc. Trid. Seſſ. 25.

De Idol. Rom. l. 1. cap. 5. §. 21.

therwise, in saying *Georgij memoria semper fuit celeberrima*; hee tells him plainely that hee lyeth. But I will not meddle with their quarrells.

(12) To goe a litle further yet, it will bee found upon good search, that not the *Christians* onely have had Saint *George* in speciall honour: but that the rude and barbarous *Turkes*, seeing it seemes, how much hee was esteem'd by them; conceive a like opinion of him: This Master *Selden* testifieth, that the *Mahometans* doe honour him, as we, and that they call him *Chederle*: which name (saith hee) one expresseth by χετὴρ ἠλίας. His Margine points us unto *Contacuzenus*, *Apol.* 3. Which I cannot meet with: and therefore take it upon credit. The rather, because I finde in Master *Sam. Purchas*, out of *Busbequius*, that the *Turkes* affirme their *Chederle*, to bee the same with St. GEORGE: and that the *Dervices* (which are a kinde of Turkish Monkes) have a great Temple dedicated to his honour at *Theke Thioy*, not farre from *Amasia*, the chiefe Citie of *Cappadocia*. And in the *Turkish* Historie wee reade that they have in *Caire* of *Egypt*, a Temple dedicated to Saint *Barbara*, and another to Saint *George*; *which amongst those nations are of great Fame.* So *Knolles* in the life of *Selimus*. All I finde of him in the rest of *Contacuzenus*, (I meane his

Title of honor, 2. part: cap. 11.

Pilgrimage, lib 3. cap. 13.

his Historie, is, that at his request, the Turkish *Sultan* did reedifie a ruinous Temple, consecrated to St. *George's* memorie. *Post hæc petivit legatus vester* (saith the *Sultan* in his Letter to that Greeke Emperour) *ut quoddam veteris templi ruinosum ædificium vicinum Romanis, S. Georgij, renovaretur: id etiam fecimus.* So great and powerfull is the truth, that it prevaileth even among *Turkes* and *Infidels*.

Lib. 4. cap. 14.

CHAP. V.

CHAP. V.

(1) *The honour done unto the Dead in the decent buriall of their bodies.* (2) *The reliques of the Saints of what esteeme in the Church primitive.* (3) *The care of* Gregorie *of* Tours *to preserve his writings: and what hee testifieth of Saint* George's *reliques.* (4) *What mention there is made of them in* Aymonius, *and others.* (5) *Churches distinguished anciently by the names of Saints: and for what reason.* (6) *St.* George's *Churches in* Lydda, *and in* Ramula; *made afterwards a Byshops See.* (7) *St.* George's *Church built by* Sidonius *Archbyshop of* Mentz. (8) *That mention'd in St.* Gregories *Epistles.* (9) *St,* Georges *Church in Rome; the title of a Cardinall.* (10) *Churches erected to St.* George *in* Alexandria *and elsewhere.* (11) *Of* Faustus Rhegiensis. (12) *And the* Pseudo-*Martyr in* Sulpitius. *An application of the rule in* Lerinensis *unto the businesse now in hand.*

(1)

THis discourse of the bodies of the Dead, leades me directly to the third of those three courses, whereby the Church endeavoured to preserve alive the memory of the *Saints* and *Martyrs:* collecting of their *Reliques*, and laying them with all due honours, in some

place fit and worthy of them. Which pietie of theirs, extended at the firſt, no further, than to the pious and devout interrement of their bodies: the tyranny of thoſe which firſt made havocke of the Church, extending in thoſe times, no further than to death. So reade we of St. *Stephen*, the *Protomartyr* of the Church; that being ſtoned unto death, certaine devout men *carried him*, (or his body rather, which was his *Relique*, all that was left of him) *to the buriall, and made great lamentation*. But in ſucceeding times; as the Perſecutions grew more violent; ſo alſo grew the Tyrants more unmercifull, and barbarouſly cruell: no longer now contented with the ſimple death of thoſe that ſuffered; but tearing of their limbs aſunder, and ſcattering abroad their bones, and caſting forth their aſhes into the winde, that ſo they might not have the honour of an honeſt buriall. So witneſſeth *Lactantius* of *Diocletian*, under whom St. GEORGE was made a Martyr, *Et non tantùm artus hominum diſſipat* (ſaith he) *ſed & oſſa ipſa comminuit, & in cineres furit, ne quà extet ſepulturæ locus*. A deſperate and raging tyrant, *qui lucem vivis, terram mortuis denegabat*; which neither would allow the benefit of life unto the living, nor buriall to the dead. In theſe and ſuch like barbarous and cruell times, it was the commendable cuſtome of the *Chriſtians*, to recollect thoſe bones which by the Tyrants had bin ſo ſcattered; and to interre them with due honour: that even the *Bones alſo which were broken might reioyce*; that

Divin. inſtit. l. 5. cap. 11.

that ſo thoſe precious *Reliques* of their deere Brethren, which were to meet together in a joyfull Reſurrection, might not lye ſcattered, up and downe the fields, a ſcorne and laughter to the Gentiles.

(2) At length according as the minds and thoughts of men were raiſed unto an high eſteeme and admiration of the *Martyrs*: ſo did they with a greater zeale frequent their ſhrines; and ſet an higher price and eſtimate upon their *Reliques*. Not carefull onely to afford them all due reſpects, becauſe of thoſe many myracles which it pleaſed GOD to worke in and about thoſe places where they were intombed: but in ſhort time, aſcribing ſome divine and ſecret vertue to them; whereof, Heaven knowes, they were not guiltie. It is recorded that the *Turkes* in the Sacke of *Lyſſa*, finding the tombe of *Scanderbeg*, did violently breake it open, and take thence his bones; every one ſomewhat, more or leſſe, as they could divide them: vainely conceiting, that they ſhould never have the worſe in any action, as long as any *Relique* of that victorious Soldier was about them. So alſo that opinion, which the people of thoſe devout and pious times, had firſt upon good grounds conceiv'd of any of the *Martyrs*; and that reſpect, which worthily at firſt, they bare unto their ſhrines and *Reliques*: degenerated at the laſt ſo farre, that they fell alſo into the ſame conceit and ſuperſtitious folly. Hereupon were

the monuments and dormitories of the Saints againe opened: their bodies tranſlated, ſome of them entire, into new *Sepulchres*; and others diſmembred peece by peece, and carried into farre Countries: that Church or Nation being conceived moſt happy, which had procured any the leaſt bone into their poſſeſſion, of ſuch eſpecially of the Saints, which were in greateſt credit and opinion with the people. So that now the cruelty of the barbarous tyrants in the height of perſecution, might ſeeme to be revived in the dawning of Superſtition. Which notwithſtanding, there might perchance bee ſomewhat ſaid in their excuſe: as *viz.* that the *Reliques* then by them ſo zealouſly affected, were moſt of them true and reall; not counterfeited by any cheating *Mountebanke*; and therefore worthy of all due reſpect and reverence. For who ſo cold in his affection to the Saints, that would not gladly give them honor, even in their duſt? So much reſpect, no queſtion, may be due unto the *Reliques* of the Saints, if truely ſuch; as by Pope *Leo* was afforded to a parcell of the croſſe, ſent to him by the Byſhop of *Hieruſalem*: of which he tells that *Prelate* in an anſwere to him, *Particulam dominicæ crucis, cum eulogijs dilectionis tuæ veneranter accepi*: That he received it with great reverence and thankes.

Epiſt. 72.

(3) Not to deſcend more downeward, we will looke backe into thoſe former times, and there-

therefore leaſt corrupted; wherein we find firſt mention of the *Reliques* of St. GEORGE. And in the firſt place we meet with *Gregory* of *Tours*, who flouriſhed in the next age after Pope LEO above-named, and dyed about the yeare 596. A man of ſpeciall quality, a Byſhop by his calling; and as he teſtifieth himſelfe, Author of many ſeverall books, and treatiſes. *Quos libros licet ruſticiori ſtilo ſcripſerim, &c.* Which though he wrote in a more plaine and homely ſtile, yet he doth earneſtly conjure all thoſe, which ſhould ſucceed him in that charge; *per adventum Domini noſtri, &c.* Even by the comming of our Saviour CHRIST, and by the dreadfull day of judgment; that neither they ſuppreſſe them, or cauſe them to be unperfectly tranſcribed: *Sed ut omnia vobiſcum integra inlibataq; permaneant, ſicut à nobis relicta ſunt*; but that they be preſerved as uncorrupted and entire, as they were left by him. Of theſe bookes, ſeaven of them did eſpecially concerne the myracles of the Holy *Martyrs*: and in the firſt thereof, he tells us in the generall, *Multa de Georgio martyre miracula geſta cognovimus*, that he had knowne of many myracles done by Saint GEORGE. And in particular, *habentur eius reliquiæ in vico quodam Cenomannenſi, ubi multa plerunq; miracula viſuntur*: Some of his *Reliques* alſo are in the Village of *Le Maine*, where oftentimes there were ſeene many myracles. There is a further paſſage in that Booke and Chapter, which though I ſhall relate, yet I will hardly take upon

Hiſt. Franc l. 9. *prope finem*,

De glor. Mart. cap. 101.

upon me to defend it: it is briefly thus. *Huius reliquiæ cum reliquorum Sanctorum à quibusdam ferebantur, &c.* Some certaine men, that carried "with them ſome of St. GEORGE's *Reliques*, and "of others alſo of the Saints; came once unto a "place in the frontires of *Lymoſin*: where a few "Prieſts, having a litle Chanterie or Oratorie "made of boards, did daily powre out their De"votions to the Lord. There, for that night, they "begg'd for lodging; and were accordingly made "welcome. The morning came, and they pre"par'd to goe forward in their jorney; they "were not able to remove their Knap-ſacks [*cap"ſulas*,] out of the place wherein they laid them. "Loth to depart without their *Reliques*, it came at "laſt into their minds, that ſure it was the will "of GOD, they ſhould beſtow ſome of them on "their Hoſts: which being done, the difficulty "was removed, and they proceeded in their jour"ney. This ſtorie, as before I ſaid, I will not take upon me to defend. Onely I note from hence, that in this *Gregories* time, or before it rather, the *Reliques* of St. *George* were in eſpeciall credit: and ſo by neceſſary conſequence the Saint himſelfe exceeding famous.

(4) Not to ſay any thing here of St. *George's* head, and of the Temple built of purpoſe by Pope *Zacharie*, in honour of it; which we ſhall ſpeake of preſently, in a place more proper: wee finde the *Reliques* of our Martyr mention'd with great honour,

honour in *Aymonius*. An Author of the middle times, *anno* 837. not long before the ſhutting in of the firſt day of learning, in the Chriſtian Church: one of the Monks of St. GERMANS monaſterie, in the Suburbs of *Paris*; and publike Notarie thereof, for the time being. Before we come unto his teſtimonie, we muſt firſt take notice, that *Childebert* Sonne of *Clovis*, the firſt Chriſtian King of *France*, who began his reigne about the yeare 515: did in the later of his time, *anno* 542. erect a Monaſterie neere *Paris*, unto the honour of St. *Vincent*. This monaſterie thus founded, as he endowed it with many Lands, and large immunities: ſo he enriched it with the *Reliques* of St. *Vincent*, and St. GEORGE, and part alſo of the *Holy Croſſe*; all which he brought with him out of *Spaine*, whither he had before made two famous journeyes. Witneſſe whereof the Charter of the Foundation, copied out by *Aymonius*: and is as much of it as concernes our purpoſe, this which followeth. *Childebertus Rex Francorum, &c. In honorem S. Vincentij Martyris* (this *Vincent* was converted by St. GEORGE as before is ſaid) *cuius reliquias de Spania apportavimus, ceu & ſanctæ crucis, & beatiſſimi Georgij, &c. quorum reliquiæ ibi ſunt conſecratæ, &c.* In the ſame Author alſo, we have another ſtory of St. *Georges* arme, given by *Iuſtinian* the Emperour unto St GERMAN, then Byſhop of *Paris*; as he return'd from his Pilgrimage to *Hieruſalem*, by the way of *Conſtantinople*: *Vnáq; brachium D.* Georgij *Martyris*

Hiſt. de geſt. Franc. l. 2. cap. 20.

L. 3. cap. 9.

tyris, pro magno munere contulit, as mine Author hath it. Which *Relique* was afterwards by Saint GERRMAN, beſtowed upon the Abbey of Saint *Vincent*; wherein he was interred: and which ſince then, hath beene call'd St. GERMANS. Thus much I finde recorded of the *Reliques* of our Martyr (not to ſay any thing of his colours or his banner, preſerv'd, as *Schedell* tells us, in *Bamberge* a City of *Germany*; *magna cum ſolennitate*, with great Solemnitie:) and this enough to ſhew, that even from the beginning, his *Reliques* and himſelfe, were alwayes had in ſpeciall honour.

(5) And now at laſt, we come unto the laſt of thoſe foure wayes or courſes, whereby the Church endeavored to preſerve alive the memory of the *Saints* and *Martyrs*: viz. the calling of ſuch Temples by the names of thoſe bleſſed Spirits, which ſhe had ſolemnly erected to GODS ſpeciall ſervice, and conſecrated to his honour. A cuſtome which ſhe long had practiſed, even in the very times and heate of Perſecution; when, as it was more dangerous unto the Church it ſelfe, and more unpleaſing to the tyrants; ſo was it alſo more full of honour and reſpect unto the *Martyr*. Witneſſe whereof thoſe many Temples erected in the Empire of *Severus*, *Gordian*, *Philip*, and *Galienus*; demoliſhed after in the time of *Diocletian*: and recrected by the Decree and Licence of *Maximinianus*. Which Temples ſo erected, were conſecrated

Euſeb. l. 8. c. 1, l. 8. c. 8.

secrated, though in a second place, unto the memory of some or other of the more notable and famous of the Saints departed in those fierie times; as may appeare by that which wee have elsewhere cyted out of *Marcellinus*: as *viz.* how the *Alexandrian* people had cast the ashes of their *Arian* Byshop, *George*, into the Sea, *ne ædes illis exstruerentur ut reliquis*, lest else they should bee taken by the multitude for holy *Martyrs*; and Temples erected to them, as unto others of that ranke, of which though falsly they conceived him. But in the time of CONSTANTINE, we find the practise of it very frequent in the Church: the Emperour himselfe dedicating one of his owne building, ἐπὶ μνήμῃ τῶν ἀποστόλων, unto the blessed memory of the *Apostles*. As for his Mother, the most illustrious *Helena*, we find of her erecting, a Temple dedicated to the *Virgin Mary*, in the Towne of *Bethlehem*, another to St. *Iohn* the *Baptist*, in the Mountaines of *Iudæa*; another to St. *Peter*, on Mount *Sion*. Nor were those blessed spirits the *Apostles* thought worthy onely of these honours; but the rest also of the holy *Martyrs* and *Confessours*: the first of this ranke which I have met with in my reading, being that of *Dionysius* in the Citie of *Alexandria*, whereof he once was *Byshop*, and there at first one of the Auditors of *Origen*. Built, as I doe conceive it, in the time of Persecution, by the *Gentiles*, and burnt as the Historiã tells us, in the time & tumults of the *Arians*:

Sozom. lib. 3. cap. 5.

Ὁ δὲ λαὸς τὴν ἐπώνυμον Διονύσου τοῦ τῆδε (*viz. Alexandriæ*) ἐπισκοπήσαντος ἐκκλησίαν ἐνέπρησαν. So *Sozomen.* Now the reaſon why it pleaſed the Church, to give the names of *Saints* and *Martyrs* to their Temples, was not (as our incomparable *Hooker* hath obſerved rightly) either that they ſhould ſerve unto the worſhip of thoſe glorious ſpirits, or that thoſe bleſſed ſpirits now made glorious, ſhould take upon them the protection and patronage of thoſe places: but partly in reſpect that by the miniſterie of thoſe Saints, it pleaſed God there to ſhew ſome rare effect of his Power; and partly in regard that by their deathes, which there the Saints did ſuffer for the teſtimonie of the trueth, the places where they dyed were made more venerable.

(6) In theſe reſpects, St. *George* had many Churches built and conſecrated, as to Gods ſervice principally; ſo, as before I ſaid, in a ſecond place unto his memory. The firſt, (for I will onely touch upon a few of ſpeciall note) the firſt I ſay, of thoſe which hitherto I have obſerued; that in *Dioſpolis* or *Lydda* in the tribe of *Ephraim*: built by *Iuſtinian* Emp. who beganne his Empire *Anno* 527. over, or neere the place of our *Martyrs* ſepulcher. *Cuius eccleſiam, quam ad honorem eiusdem Martyris, pius et orthodoxus Princeps Rom. Auguſtus, illuſtris memoriæ D. Iuſtinianus*

Hiſt. bell. ſac. lib. 7. cap. 22.

nianus multo ſtudio et devotione prompta ædificari præceperat &c. So *Gulielmus Tyrius* ſpeaking of this our *Martyr*. This Church, was by the *Turkes* demoliſhed, vpon the cõming of the armies of the *Weſterne Princes*, for the conqueſt of *Hieruſalem*: the Church which now ſtandeth, being built, after, as the natives ſay, by a King of *England*. The cauſe which moved the *Turkes* hereto, a feare, leaſt elſe the timber of it, which was large and maſſie, might be converted to ſome engines, for the battery of that Citie: *Timentes, ne trabes eccleſiæ, quæ multæ proceritatis erant, in machinas ad expugnandam urbem vellent convertere.* As that Author hath it. Nor farre from *Lydda* is the little Citie of *Rama*, or *Ramula*, ſuppoſed to bee the dwelling of *Ioſeph* of *Arimathea*: where our St. *George* was honoured with another temple, defaced by the *Turkes* alſo. *Cuius ibi ab antiquo fundatam eccleſiam, Turci nonnihil deformaverant*, in the words of *Malmesburie*. Hence I collect, that ſeeing one of theſe Churchs is called ancient, *ab antiquo*; and that the timber of the other was large and maſſie: that certainly St. *George* was anciently honoured with a Temple; by the magnificence of which we may coniecture at the fame and credit of the Saint. Theſe Churches were in times ſucceeding made by *D. Godfrie*, and the *Chriſtians* of the Weſt, *a Biſhops ſee*; both Cities, and the villages adioyning, appointed for his dioceſſe: *Primitias laborum ſuorum cum omni devotione egregio Martyri dedicantes*; thoſe Noble princes

Lib. 4.

Gul. Tyrius lib. 7. cap. 22.

ces ſo conſecrating the firſt fruites of their victories, to our glorious *Martyr*. The firſt Byſhop of them, was a *Norman*, of the Dioceſſe of *Roan*: his title, Byſhop of St. GEORGE's; of which ſee more in our ſecond Chapter of this ſecond Part; ¶. 4.

The ſecond Church of note, erected in Saint GEORGE's honour, which I have met with hitherto, was founded by *Sidonius*, Archbyſhop of *Mentz* in *Germanie*, who flouriſhed in the yeare 556, and after: but whether in the Towne of *Mentz*, or in ſome other place, I am not certaine. Of this *Venantius Fortunatus* Byſhop of *Poyctiers*, *Florens doctrina & ſanctitate*, (ſaith the Cardinall,) famous for pietv and learning, hath in his *Sacra Carmina* compoſed this *Epigram*. He liv'd about the yeare 570.

Bibliotb. Patrum.

In Baſilicam S. Georgij quam ædificavit Sidonius Archiep. Moguntinus.

Martyris egregij pollens micat aula Georgij,
Cuius in hunc mundum ſpargitur altus honos.
Carcere, cæde, ſiti, vinclis, fame, frigore, flammis,
Confeſſus Chriſtum, duxit ad aſtra caput.
Qui virtute potens, Orientis in axe ſepultus,
Ecce ſub Occiduo cardine præbet opem.
Ergo memento preces, & reddere vota, viator;
Obtinet hic meritis, quod petit alma fides.

Condidit

Condidit Antistes Sidonius ista decenter :
Proficiant animæ, quæ nova Templa, suæ.

Vpon St. GEORGE's Church, built by *Sidonius* Archbyshop of *Mentz*.

St. GEORGE's glorious Temple here behold,
Whose noble Acts through all the world are told.
Who in so many severall torments tried,
Confess'd his Faith in CHRIST; confessing died.
Who great in power, though buried in the East;
Extends his wondrous graces to the West.
Therefore pay here thy vowes, who êre thou bee;
Where such a Saint is neare, to joyne with thee.
This goodly Temple did *Sidonious* build:
Vnto his Soule may it due comforts yeild.

(8) One Temple yet there is, ancienter, as I conceive, than any of the three yet mention'd; founded by whom, I cannot tell, nor in what place: but specified by Pope *Gregorie* the first, in an Epistle to *Maurinianus* then an *Abbat*; with great care, and in these particulars. The superscription of it, *Gregorius Mauriniano Abbati*; the subject of it, *De Ecclesia S. Georgij restauranda*, touching the reparation of St. *George's* Church: the Letter, this as followeth. *Quia Ecclesiam S. Georgij positam in loco qui Ad Sedem dicitur, minorem quàm oportet diligentiam habere cognovimus : utile esse prospeximus, quoniam Monasterium tuum eidem Ecclesiæ noscitur esse coniunctum, eius tibi curam commit-*

Epist. lib. 9. cap. 68.

committere: hortantes ut & sollicitudinem illic congruam studeas adhiberi, et Psalmodiæ officium solenniter exhiberi facias. Et quia Ecclesiam istam reparatione certum est indigere, volumus ut quicquid illuc accedere potuerit, ipse accipere, atq; in eius reparationem, ut prævideas, debeas erogare. St. GEORGE's "Church, situate *Ad sedem*, not being lookt unto, "with that diligence, wch belongs unto it; & since "it is so neere your unto Monasterie: we thinke "it good to commit the care thereof unto you: "Requesting that you would bestow your ut-"most diligence upon it: and have a care the "*Psalmodie*, or daily prayers, be solemnely per-"formed. And since we have beene credibly in-"formed, that it is out of reparation; it is our "pleasure, that you gather up the profits of it, "and lay them out upon the worke, so farre as "you thinke it fit. So farre the letter. As for the writer of it; not to say any thing of his exceeding industrie and learning, whereby hee gained unto himselfe, the attribute of *Magnus*: he died about the yeare 604. before which time, the Temple of St. GEORGE was now growne old and ruinous; quite out of reparation. Which being so, considering what durable Materials, Churches are commonly composed of; and in what strong and lasting forme compacted: I am almost perswaded, that the Church here mentioned, was built immediately upon the death and dissolution of our *Martyr*.

(9) From

(9) From *Gregory*, we will descend on one of his successours in the Chaire of *Rome*, by name Pope *Zacharie*; who entred on that Dignity, *Anno* 742. the founder of St. *George's* Church in *Velo Aureo*; or as some others call it, in *Velabro*; a part of *Rome*. The chiefe occasion of the building, was our *Martyrs* head: which precious *Relique* was given unto him by the *Venetians*; and by him here inshrined in a Church built onely for that purpose. *Idem quoq; (viz. Zachariæ) Basilicam B. Georgij in Velabro condidit; eoq; loci caput ipsius Sancti collocavit:* So *Platina* affirme's it. I know indeed, that the later editions of that Author, reade it *B. Gregorij*; but questionlesse they are mis-printed. For in an old edition of this booke, at *Colen, anno* 1529. & afterwards in that of *Lovaine*, corrected by *Oniphurius, anno* 1572. it is *B. Georgij*, as before we read it. *Herm. Schedell* addes that besides the Church there was also built a Monasterie; and that it did continue in great honour, even unto his times. *Huius inclyti Martyris caput, cum postmodum Venetijs delatum fuisset; in eius honorem Monasterium et Ecclesia erecta fuit, quod nunc usq; maxima veneratione perseverat.* A Church, it seemes of great name and credit: such which of long hath beene a title, of some *Roman Cardinall*. For in the life of *Alexander 6.* we have there mention of one *Raphael* Cardinall of St. *George's*, *Camerarius S. Ecclesia, High Chamberlaine of the State Ecclesiasticke.* And in the 5. *Tome* of the *Bibl. S. Patrum*, we have a tract *de Iubileo*, written by

Chronica Chron. Aetas. 6. Pag. 240.

Platina.

by *Iames* then Cardinall of St. GEORGES : *Iacobi S. Georgij ad velum aureum Diaconi Cardinalis, de Iubileo, liber unus*, as the title tells us. Which *Iames* was nephew to Pope *Boniface* the eighth, by him advanced unto that office, in his firſt call of *Cardinals*; *anno* 1295. So *de la Bigne*, the firſt Collectour of thoſe Volumes, out of an ancient Manuſcript of *Alphonſo Chicarelli*.

(10) Hitherto our enquirie hath beene made, in *Aſia*, and in *Europe* onely; we will now croſſe over into *Africke*: that ſo it may appeare, that every part of the knowne world (I meane knowne anciently) hath in it ſome memoriall of our *Saint* and *Martyr*. In this, we will content our ſelves with *Alexandria, the Queene of Cities and Metropolis of Africa*, as Sir *George Sandys* calls her: where we ſhall find an ancient Temple dedicated to St. GEORGE. For thus the Letter of *Iob. Comus*, the *Suffragan* of *Amba Gabriel, Patriarch* of *Alexandria*, directed to Pope *Clement* 8. and dated on the 28. of *December*, *anno* 1593. *Tres Alexandriæ ſunt Eccleſiæ Catholicæ: una nomine principis Angelorum S. Michaelis; ſecunda S. Marci Evangeliſtæ, ac tertia nomine Martyris magni S. Georgij, extra urbem, ad littus maris ſalſi: et omnes iſtæ Eccleſiæ indigent ædificatione, veſtitu et impenſis pauperum et egenorum.* "There are (ſaith he) three Chriſtian "Churches in *Alexandria*, St. *Michaels* the Arch-"angell, St. *Markes* the Evangeliſt; and thirdly, "that of St. *George* the *great Martyr*, without the City,

"City, and neere unto the Sea; all which doe "stand in need of reparation, ornaments, and mo- "ney for the entertainment of the poore. I know that Mr. *Sam. Purchas* doth account this Letter, and the whole businesse handled by *Baronius* in his *Corollarie, ad Tom. 6.* where this Letter is; to be forged, and counterfeit: as having in it, a submission of this *Patriarke* and the Church of *Egypt*, to the See of *Rome*; whereas indeed there was no such matter. But somewhat surely there was in it, which might occasion such an Embassie to *Rome*; and some dependance of the Christians of this Country upon the Pope: "It being "noted by *G. Sandys*, that multitudes of late have "beene drawne to receive the Popish Religion, "especially in *Cairo*, (the Seate of the *Alexandri- "an Patriarke* of the *Cophties*, or native Christi- "ans of that Country) by the industry of *Friers*; "having had the *Roman Liturgie* sent them from "*Rome*, together with the Bible, in the *Arabicke* "language. As for the thing it selfe, it is affir- med by Mr. *Phurchas*, that there are three Chri- stian Churches in *Alexandria*; which is inough to confirme our purpose. Other Churches there also are, dedicated to St. *George* of good antiqui- tie, though of lesse note; as *viz.* that of *Caire* in *Egypt*; that of *Beddi* in the realme of *Ethiopia*: and lastly, that in *Constantinople*, built by *Iusti- an* the Emperour: καὶ ἱερὸν Γεωργίῳ τῷ Μάρτυρι ἐν Βυζαντίοις ἐδείματο. As *Procopius* hath it. What

Pilgrimage. l. 6. cap. 5. §. 5.

Rel. of his jorn. lib. 2. pag. 110.

De ædif. Iust. lib. 1. orat. 3.

Churches have beene conſecrated to his memorie, with us, in *England*; wee ſhall ſee hereafter.

(11) If any thing may be objected, againſt ought that we have ſpoken in this preſent Chapter, and the laſt; it is in likelyhood, the caſe of *Fauſtus Rhegienſis*, and the *Pſeudo-Martyr* in *Sulpitius Severus*: both which were held for *Martyrs*, although the one of them was a Theife, and the other an Hereticke. Of *Fauſtus Rhegienſis*, who in the opinion of the ancient Church, was reckoned for a *Semi-Pelagian*, it is affirmed by Doctor *Abbotts*, afterwards Lord Byſhop of *Salisburie*, that he had place in the *French Martyrologies*, a Feſtivall allotted to him on the 17. of *Ianuary*, and a Temple dedicated to him by the people of his owne City. *Immò et in Martyrologio Gallicano inter Sanctos numeratum; eoq; nomine, ab Eccleſia Rhegienſi, erecta nominis eius titulo inſignita Baſilicæ; et die feſto, Ian. 17. honoratum, &c.* It may be hence objected, that all which we have ſpoken hitherto, is of little *value*: thoſe honors having beene communicated even to *Heretickes*; ſuch as St. *George* is ſaid to be by Doctor *Reynolds*. To this we anſwere, firſt, that this was onely a particular Act, of the nationall Church of *France*: their *Fauſtus* never being received generally, as St. *George* was, in the *Church-Catholique*. And therefore it is ſaid by my ſaid Lord of *Salisburie*, that theſe honours were accumulated on him, *ſpectante*

De veritat. & gras. Ch. lec. 1.

spectante orbe Christiano, tacente Rom. Ecclesia, contradicente nemine: not by the approbation of the Church in generall; but onely a connivence at it, in regard of those of *France*. Secondly, that *Faustus*, though accounted for an *Hereticke* abroad, might yet be otherwise an honest and religious man, and so reputed in his owne Citie, where afterwards hee had his Temple: For I have seene it somewhere cyted out of *Chrysostome*, παρὰ γὰρ αἱρετικοῖς πολλάκις ἐστὶ καλὸν βίον εὑρεῖν, that even an Hereticke may have a very faire and commendable conversation. And last of all, that *Faustus* was not such an *Hereticke*, that his memoriall should be blasted for it in all generations. Not such an *Heretique*, as aimed at the foundation of the Faith, as did the *Arian*; nor such as overthrew the vertue of Gods grace, as did *Pelagius*. Onely he is accused, that undertaking to confute the writings of *Pelagius*; he did not runne a course quite contrary to the other; but in some tollerable manner, and in some points of lesse consequence; did seeme to trench upon his tenets.

(12) As for the *Pseudo-Martyr* in *Sulp. Severus*, he is by Dr. *Boys*, brought in, to prove against the Papists, how much they have abused themselves & all the Church, in *Canonizing those for Saints, who could be no better thã divels*. And in the next words, *the Papists adore others who were neither Saints in Heaven, nor men on earth*, as St. *Christopher*, Saint *George*; Second sonday in Lent.

George, &c. The caſes here are Parallell: but ſure it were a taske too weighty, either for him, or any other, to prove this *Pſeudo-Martyr* to have beene *Canonized a Saint*; or that hee was reputed one in the opinion of the Church. All which *Sulpitius* doth report is this; Not farre from *Tours*, whereof St. *Martin* then was Byſhop, there was a litle Oratorie much frequented by ſome ſimple people, upon opinion that ſome holy *Martyr* had beene there buried. Saint *Martin* who ſuſpected preſently that there was ſome Impoſture in it, repaires unto the Chappell: and calling upon GOD to manifeſt the truth, a certaine ſhape paſſed by them, who confeſſed that he was once a Theife, but by the ſimple people reckoned as a Martyr; there being nothing in his life or death, to merit that opinion. *Ille autem nomen edidit, de crimine confitetur, latronem ſe fuiſſe, ob ſcelera percuſſum; vulgi errore celebratum, ſibi nihil cum Martyribus commune eſſe, cum illos gloria, ſe pœna retineret.* This is the whole: and then a few poore ſimple people muſt bee reputed for the Church in generall; or elſe this inference is nothing to the purpoſe.

Sulpit. Severus in vit. S. Martini, lib. 1.

(13) There is a rule in *Lerinenſis*, that that is to be counted true in the Church Catholicke, which hath beene ſo beleeved by all ſorts of men, in all times, and in all places. *In Eccleſia Catholica illud magnopere curandum eſt, ut teneamus id,*

Advers. hær. cap. 3.

id, quod ab omnibus, quod semper, quod ubiq; creditum est. Vnles we can apply this rule unto the busineſſe now in hand; it is not our deſire, that any man ſhould thinke St. GEORGE to be a Martyr. And firſt, if we conſult the teſtimonies of all ſorts of men; we find St. *George* to bee thus reckoned, both by *Turkes* and *Chriſtians*: by the Weſt Churches, & the Eaſterne, by the *Papiſt* & the *Proteſtant*: by Princes, Prelates, and their people; by writers ancient, and by moderne. If we expect the generall conſent herein of all the times and ages ſince his death and Martyrdome: we have already made it plaine by way of a Chronologie, that there hath beene no age, no not that *Seculum infelix*, as it is call'd by *Bellarmine*; in which wee have not plentifull aſſurance of our cauſe. And for the cloſe of all, looke into all parts of the world, and tell me which of all the three, hath not afforded honour to him, as an holy Martyr. His name commemorated in the Martyrologies of *Rome*, and *Greece*; his *Reliques* reverenced in *Spaine*, *Conſtantinople*, *France* and *Germany*: Temples erected to his honour, in *Rome*, *Conſtantinople*, *Ramula*, *Dioſpolis*, *Alexandria*, *Caire*, and *Aethiopia*, and in other places; by Prelates, Popes, and Emperours. Temples in *Aſia*, *Europe*, and in *Africa*. And in the principall Cities alſo of the Eaſt, and Weſt, and Southerne parts of the whole world. Then certainly we may affirme of our St. *George*, as the Hiſtorian did of *Pompey*; *Quot partes terrarum ſunt, tot fecit monumenta victoriæ ſuæ.* So then,

Advers. hær. cap. 3.

Paterc. l. 2.

the ſtorie of St. *George*, and the opinion of his being Martyr, having beene entertained by all ſorts of men, in all the ages of the Church, and all the quarters of the world: we may maintaine, according to the rul of *Lrinenſis*, that therefore it is to be counted true, without more diſputing. The one affirmed by Doctor *Reynolds*, *Georgius*, *quem Orientalis & Occidentalis eccleſia pro martyre colit*; and in another place, *univerſalem eccleſiam, hoc eſt, Orientalem & Occidentalem, Georgium pro Martyre coluiſſe*. out of which one ſo granted, we will without demanding leave, conclude the other.

De Idol. Rom. l. 1, c. 5. §. 22.

CHAP. VI.

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(1) *St.* George *how he became to bee accounted the chiefe Saint of Soldiers.* (2) *St.* George *when first esteemed a chiefe Patron of Christianitie.* (3) *The expedition of the Westerne Princes, to the Holy Land.* (4) *The storie of the succours brought unto their Armie by St.* George. (5) *His second apparition to them at the Leaguer of* Hierusalem, (6) *The Probabilitie of the former miracle, disputed.* (7) *An essay of the famous battaile of* Antiochia, *by way of Poeme.*

(1)

HItherto have we spoken of Saint GEORGE, according as hee is esteemed and honoured as a Saint, in the generall opinion of the Christian world; and of the publike honours done unto him, in the Church of GOD, *the ground and pillar of truth*, as the Apostle calls it. Our method now doth leade us on, to marshall in those honours, which have beene also done unto him, by the Kings and Princes of the earth: that so unto the testimony and suffrage of the Church, we may adde also the full authority and power of the civill *Magistrate*. But since the honours done by them unto Saint

George, conſider him, ſome of them as a Saint in generall; ſome, as a principall Patron of the affaires of *Chriſtendome*; and others, as the *tutelary Saint* or *Guardian* of militarie men: wee muſt in briefe declare the reaſon, why he was made the *tutelarie* Saint of Soldiers; & at what time he firſt began to be accounted, ſo principall a Patron of *Chriſtianitie*; before we can deſcend unto particulars. And firſt, if we demand how our Saint *George* became to bee accounted the chiefe Saint of Soldiers: we anſwere, that he was himſelfe a Soldier of chiefe ranke and qualitie, and therefore in the ſuperſtitious times before us, conceived to be moſt worthy to countenance that calling. For which cauſe alſo, it pleaſed the Church of *Rome*, who then did what ſhe liſted; to joyne with him in commiſſion, although perhaps not with equall power, St. *Maurice*, and St. *Sebaſtian*. So witneſſeth *Baronius* out of the *Roman Ceremoniall De divinis officijs*; *Romanam ipſam Eccleſiam ad expugnandos fidei hoſtes, hos præcipuè martyres invocare conſuevisſe, Mauritium, Sebaſtianum, & Georgium.* Which *Maurice* and *Sebaſtian* alſo, were both of them Soldiers of the ſame time with our St. *George*; and both of eminent place in their ſeverall Armies: MAVRITIUS being one of the Chiefetaines of the *Theban Legion*, ſlaughtered by MAXIMINIANUS, in his expedition towards *Brittaine*; SEBASTIAN, a Commander of the firſt ranke, [*Princeps primæ cohortis*] under DIOCLETIAN. This was the

Annot. in Rom Mart. 23. Apr.

Rom. Martyr. Sept. 22. & Ian. 20.

the reason why they were first selected, to take upon them the defence of militarie men: Saint GEORGE, as chiefe upon the earth in birth, and honours; so also generally reckoned by *the men of Warre*, to bee of greater power, than eyther of the other, and therefore most devoutly prayed to. Hence is it, that the Poet MANTVAN calls him the MARS of *Christians*: MARS being at the first some notable swash-buckler himselfe; and afterwards the GOD of Soldiers, in the opinion of the *Gentiles*.

Vt Martem Latij, sic nos, te Dive Georgi,
Nunc colimus.

As *Rome* did MARS; so wee
St. GEORGE, doe honour thee.

And in another place.

Inclyte bellorum rector, quem nostra Iuventus
Pro Maverte colit.

Thou famous *President* of Wars,
Whom we adore instead of MARS.

(2) Nor was St. *George* only reckoned as a chiefe Saint of soldiers; but after, and before, the *English* tooke him to themselves, esteemed a principall patron of the affaire of *Christendome*. For, as before I noted, the *Christians* used to call upon him (being so

ſo leſſoned by their ſuperſtitious teachers) as an advocate of victory: and did implore his helpe, *ad expugnandos fidei hoſtes*, in all their Warres againſt the enemies of our religion; as they did alſo pray unto St. *Maurice*, and St. *Sebaſtian*, though not ſo generally. Hence is it that St. *Marke*, St. *Iames*, St. *Davis*, St. *Andrew*, and the reſt, being once choſen the Protectors of particular States and Countries, were never importuned to take upon them the tuition and defence of any others. It may be, they were faſtned unto thoſe imployments, as once the *Tyrians* chained the *ſtatua* of *Hercules*, their eſpeciall *Guardian*, to their Altars: for feare he might be wonne to take part againſt them, and give ſuccour to their enemies. But of St. *George*, we finde not any ſuch ſufficient bond, by which he is obliged either unto particular places, or deſignes: as one whom they thought good to leave at large, that ſo hee might the better ſuccour the afflicted parts of Chriſtendome. For which cauſe, howſoever in the latter dayes hee was conceived, to be a ſpeciall fautor of the *Engliſh*: yet have the *Georgians*, and the *Genoeſe*, alwayes eſteem'd him as their Patron; and by the *German* Emperours, he hath beene made Protector alſo of their military orders, of which more hereafter. How, and on what occaſion, he came to have the generall patronage of Chriſtianitie conferred upon him; at the leaſt as I conceive it, I am next to ſhew: firſt making roome for that which

v. Chapt. 7.

which followes, by a short, but necessarie digression.

(3) After the yeare 600. the affaires of *Christendome* began in all places to decline: the Westerne parts beginning to be over-spread by superstition; the Easterne made a prey unto the Saracens, who in their conquests laboured what they could to advance the sect of *Mahomet*. By this meanes, as they inlarged their Empire; so did they also propagate the infinite impieties of that Impostour: whose irreligion had the fortune, not onely to be entertained by those poore wretches, whom the Saracens had conquered; but also to inveigle them, by whom they were subdued. For when the *Turkes*, under the conduct of *Tangrolipix*, had made themselves masters of the *Persian* Empire; then in possession of the *Saracens*: they tooke upon them presently the Law of that seducer, as if *Mahometanisme* had beene annexed inseparably unto the Diademe. Proud of this victory, and litle able to conteine their active spirits in an obedient Peace at home; they were employed in severall Armies, and to severall purposes: one of them, under *Cutlu-Moses*, who turned his forces on the *Christian* Empire; the other under *Ducat* and *Melech*, two kinsmen of the *Persian* Sultan, who bent their strength against the Saracens of *Syria* and *Damascus*. In this designe, the issue prooved so answerable to their hopes, that quickly they became possessed of almost all *Armenia*, *Media*,

Media, and the *Leſſer Aſia*, inhabited in moſt parts of them then by *Chriſtians*: as of all *Syria*, the *Holy Land*, and therein of *Hieruſalem*. So that in all the *Eaſt*, the Goſpell of our Saviour was eyther utterly extinguiſhed; or his name celebrated onely in obſcure and private places. Religion being in this ſtate, the *Chriſtian* Princes of the Weſt moſt of them then in peace and amitie with one another, joyntly and joyfully reſolve upon the freeing of the miſerable *Eaſt*, from thraldome. Perſwaded thereunto, piouſly, by a Reverend Hermit, whoſe name was *Peter*; who had beene witneſſe of thoſe miſeries which the *Chriſtians* there endured: and cunningly by *Vrban*, of that name the ſecond, Pope of *Rome*; who by employing ſuch & ſo many Princes in thoſe remote Countries, fore-ſaw a way to bring the *Roman* Prelates to their ſo-much-expected greatneſſe. The Princes of moſt note which put themſelves into the action, were *Robert* Duke of *Normandie*, brother to *Will. Rufus* King of *England*; *Hugh*, brother to the King of *France*; *Godfrey* of *Bouillon*, Duke of *Lorreine*, with his two brethren *Baldwin*, and *Euſtace*; *Tancred*, and *Beomond*, two noble *Normans* of the Kingdome of *Naples*: and he which for his ſpirit and magnanimity, might have beene reckoned with the firſt; *Ademar* Byſhop of *La Puy en Velay*, a litle territorie neere unto *Auvergne* in *France*, the Popes *Legate*. The Armie which attended them, amounted to no leſſe than 30000. fighting men; the time

time of this their expedition, *an.* 1096. or thereabouts: their fortune ſo ſuccesful, that they expell'd the *Turks* out of all *Aſia* the leſſe; compelling them into the Eaſterne parts of their dominions. Having no enemy at their backs, they paſſed the ſtreights of *Taurus*: & entring into *Syria* which they quickly maſtered; they ſate them downe at laſt, before the famous City of *Antiochia*. A place of chiefe importance for the aſſurance of their new conqueſts; and therefore very much deſired.

(4.) This famous City after a long and painefull ſeige, was at laſt rendred to them: and the defence thereof, together with a large and ſpacious territorie, committed to Prince *Boemund*. But as they reſted here for the refreſhing of their troopes extreamly weakned in that tedious and lingring Leaguer; they were themſelves beſieged by an huge multitude of enemies: who though they came too late to raiſe the ſeige; were yet perſwaded, that they came time enough to redeeme the Towne. This ſeige they kept ſo ſtreight, that they within, not looking to bee ſo inveſted, became in ſhort ſpace utterly diſheartned: their ſtore of corne, conſumed; their horſes dying every day for want of fodder; themſelves continually diminiſhed, and foreſpent, by want and ſickneſſe. No other meanes of ſafety left, they are reſolv'd to put it all upon the fortune of a *Battaile*: which battaile had they loſt, there had beene then an end of all their undertakings. But out they muſt; a few weake men, againſt

against a multitude of able Soldiers, well horsed, and full of lusty spirits. Suppose the battailes joyn'd, and we will tell the rest out of *Robertus Monachus*, a *Benedictine* of the *Monasterie* of *Rhemes*, who flourished in the yeare 1120. and wrote the story of this warre. *Dum sic certatur* (saith hee) *& tam longi certaminis prolixitas nostros fatigabat, nec numerus hostium videretur decrescere; Albatorum militum innumerabilis exercitus visus est de montibus descendere, quorum Signifer & duces esse dicuntur, Georgius, Mauritius, Demetrius: quos ut primùm vidit Podiensis Episcopus, exclamavit magna voce, dicens, O milites, ecce vobis venit auxilium quod promisit Deus, &c.* "Our Soldiers being weari-
"ed with the long continuance of the battaile, and
"seeing that the number of enemies decreased
"not, began to faint: when suddainly an infinite
"number of heavenly Soldiers all in white; des-
"cended from the Mountaines; the leaders of
"them being St. *George*, St. *Maurice*, and St. *De-*
"*metrius*. Which when the Byshop of *La Puy*
"(and not of *Podie* as it is commonly translated)
"first beheld; he cryed aloud unto his troopes,
"These are (saith he) the succours, which in the
"name of God, I promised to you. The issue of the miracle was this, that presently the enemies did turne their backs, and lost the field: there being slain upon the place, and in the chase, 100000. horse, besides foot innumerable; and in their trenches, such infinite store of victuals and munition, that served not onely to refresh the wearied

De Chr. princip. bello &c. lib. 7.

ried Chriſtians, but to confound the enemie. This memorable Feild is generally reported to bee fought upon Saint *Peters* eve, *Anno* 1098.

(5) If this may be beleeved, this were inough, for ever to entitle St. GEORGE unto the generall patronage of *Chriſtianitie*: and yet there is one teſtimony yet to come. A teſtimony which I meet with, in *Iacobus de Voragine*; whom though I dare not truſt too farre, on his owne word; yet I dare give ſome leave unto him, to report anothers. The evidence is this. *Legitur in Hiſtoria Antiochena, quòd cum Chriſtiani pergerent ad obſidendum Hieruſalem, quidam Iuvenis ſpecioſiſſimus apparuit ſacerdoti cuidam, qui S. Georgium ducem Chriſti ſe eſſe dicens, monuit ut eius reliquias ſecum in Hieruſalem deportarent, & ipſe cum ijs eſſet. Cum autem Hieruſalem obſediſſent, & Saracenis reſiſtentibus per ſcalas aſcendere non auderent; B. Georgius armis albis indutus, et cruce rubra inſignitus apparuit, innuens ut poſt ſe ſecuri aſcenderent, et civitatem obtinerent. Qui ex hoc animati, civitatem cœperunt, et Saracenos occidere.* "We reade (ſaith he) in the "*Chronicles* of *Antioch*, that as the Chriſtian ar- "my march'd unto *Hieruſalem*, a beautifull young "man appeared unto a certaine Prieſt, ſaying that "he was *George*, one of the Captaines of *Chriſt* "*Ieſus*; and telling him withall, that if they tooke "along his *Reliques* with them, they ſhould not "doubt of his aſſiſtance. After, when now they "had beſeiged the Towne, and that none of them durſt

Hiſt. Lombard in Georgio.

" durſt attempt to ſcale the wals; St. *George* arm'd " all in white, and a redd croſſe upon his breaſt, " appear'd unto them: bidding them lay aſide all " feare, and follow him; which doing they poſ- " ſeſſe the towne, and put the foe unto the ſword. " Thus the old *Legendarie:* But whether hee re- port the paſſage, as he found it; or whether any ſuch relation be at all, in the *Chronicles* of *Antio- chia:* I am not able to determine. Likely it is, that this may be the ſame with the former ſtorie, a little altered in the telling.

(6) To returne therefore backe againe unto *Robertus*, or *Rupertus*, as ſome call him; and to his ſtorie of the ſuccours brought vnto the Chriſtian armie by St. *George:* I dare not take upon me the defence either of him, or his relation. *William* of *Tyre*, a learned man, and a good hiſtorian, who liv'd about the yeere 1180. and wrote at large the ſtorie of the holy warres; in the deſcription of this battaile, tell's us no ſuch matter. Onely we find, that at the ioyning of the armies, it plea- ſed the Lord to raine a ſweete and gracious dewe upon the Chriſtians: by which, their horſes, and themſelues, were very much refreſhed. Yet not to caſt it off for altogether as a *Monkiſh* fable; wee may diſcourſe upon the poſſibility thereof, with diverſe arguments. As firſt, that *Tyrius* in his ſi- lence, is not to be alleaged againſt anothers *affir- mavit:* and that, though ſilent in the preſent, he doth in other places make good mention of that miracu-

miraculous assistance, which GOD sometimes vouchsafed the *Christians* in this warre. Particularly, that when they lay before the Towne of *Antioch*, and sent some Troopes abroad for forrage; 700. of them put an huge multitude of the enemies unto the sword: their handfull seeming to the foe, to be a large and gallant Army. *Factum est divinitùs* (saith he) *ut nostri qui vix essent septinginta, infinita millia viderentur.* He tells us also, that Prince *Godfrey* and the rest, erected *Lydda* famous for St. GEORGE's Tombe, unto the dignity of an *Episcopall See*; *Primitias laborum suorum, cum omni devotione, egregio martyri dedicantes*, so consecrating with all due devotion the first fruites of their labours to that glorious Martyr. Which pious act of theirs, might have perhaps some reference to that assistance which before he brought them: as also might their calling of the Tower of *the two Sisters*, in the City of *Antiochia*, by the name of St. GEORGE's Tower; mentioned in the *Turkish* History. *William* of *Malmesburie*, who lived about the same time with *Ro. Monachus*, and I perswade my selfe had never seene his Story of the *Holy Warres*, but learnt it rather from some, who had commanded in that service; relateth also the same passage. For speaking of that slaughter, which beyond hope the *Christian* Army made of those that fought against them; he goes thus forwards. *Persuadebantq; sibi videre antiquos martyres, qui olim milites fuissent, quiq; mortis pretio paravissent vitæ præmia; Georgium dico &*

Lib. 5. cap. 2.

Lib. 7. cap. 22.

De gest. Angl. Reg. l. 4.

Demetrium (this *Demetrius* was *Proconſul* under *Maximinian*, by whom at laſt hee was made a Martyr) *vexillis levatis à partibus montanis accurrere: Iacula, in hoſtes; in ſe, auxilium vibrantes.* 'They verily beleeved (ſaith he) that they be-"held thoſe ancient Martyrs, which had once "beene Soldiers, and were now poſſeſs'd of glo-"ry, *George viz.* and *Demetrius*, to haſten from "the Mountaines with diſplayed enſignes: ca-"ſting their darts againſt the enemie, and ſuccou-"ring the *Chriſtians*. Nor doth he onely tell the ſtory, but doth juſtifie the truth of it; and proove the poſſibilitie. *Nec diffitendum eſt affuiſſe martyres Chriſtianis, ſicut quondam angelos Macchabæis, ſimili duntaxat cauſa pugnantibus.* For why (ſaith he) might not God ſend his Saints to aſſiſt the *Chriſtians*, as once he ſent his Angell to aſſiſt the *Maccbabees*; both fighting in the ſame quarrell? Doubtleſſe the arme of God is never ſhortned; nor is his love unto the *Chriſtians*, and his care of them, leſſe than it was to them of *Iewrie*. That God which by an Angell deſtroyed that infinite Hoſt of 100085. men, which beſeiged *Hieruſalem*; and by a noyſe of Horſe and Chariots in the Ayre, did raiſe another: might not he alſo doe as much in the defence of thoſe, which fought againſt the enemies of their *Redeemer*? This might I ſay be urged, to prove the probabilitie of that ſtorie related in *Robertus*; if any would aſſume unto himſelfe the office of a Proctour in it: which I will not. Let it ſuffice, that

that on this ground, the *Christian* world beeing in those times throughly possessed with the truth of it, St. GEORGE became to be accounted a chiefe *Patron* of the affaires of *Christendome:* which was the matter to be proved.

(7) If any shall conceive these stories of the apparitions of Saint GEORGE, rather to bee Poeticall, than Historicall; I will not much contend with him. What may be thought, touching the apparition of the Saints departed, we shall see hereafter. But for the present, though I determine not, that it is simply Poeticall; yet certainly I dare resolve it to bee such, as may bee made the ground of an excellent *Poeme:* if any darling of the *Muses* would vouchsafe to undertake it; *Cui mens divinior atq; os Magna locuturum.* For my part, rather to leade the way to others; than out of any hope to prove happy in this kind my selfe; I will make bold to venture on it, by way of tryall, and essay: *Tanquam si placet hic impetus, tametsi nondum recepit ultimam manum*; as hee in PETRONIUS.

The battailes ready were to ioyne, when loe
Lord Godfrey *eager to assaile the foe,*
Cheeres up his men. My valiant host, said he,
Which have thus long beene wed to victorie;
Be not this day divorc'd. Maintaine your right
Got in so faire a love, by this dayes fight.

A day which if we win, we may ſecur'd
From further Rivalls, reſt our ſelves aſſur'd.
Nor ſhall the haughtie Perſian *ever dare*
To court her favours, or hereafter care
How to diſturbe us more: inſtructed right
That we prevaile, as often as we fight.
Theſe forces overthrowne, and what are they
Poore heartleſſe men, borne onely to obey;
Muſtred in haſte, never before in field,
And brought of purpoſe, not to fight, but yeild:
Theſe overthrowne; the way will open bee,
As well for us to win; as them to flee.
Nothing to ſtop our march, till we ſet downe
With all our troopes, before the Holy Towne:
And then, how poore their forts, how weak their powers,
To hinder, that the conqueſt be not ours.
Hieruſalem, *the beauty of the* Eaſt,
More than all earthly habitations, bleſt,
In thy dread Lord: *how happy ſhall we bee*
When in thy glorious freedome we ſhall ſee,
Where our Redeemer *preach'd, and where he died;*
Where laſt he ſupt, and where his cauſe was tried.
Or ſee the garden where he was betrai'd,
Or view the place in which the Lord *was laid.*
Where we may ſee the Tropheies of our God;
And kiſſe the ſacred pavements, where he trod.
Thrice happy ſoules are we, whom he hath choſe
To free thoſe honour'd places from his foes:
From them, which with unhallowed hands have made,
A gaine of godlineſſe; *his tomb, a trade:*

And

And eyther force the pious soule away,
Or sell him his devotions, make him pay.
This is the cause, Christs cause; for which from farre
We tooke the Crosse, and undertooke the warre.
He leades us on, and he desires no more
But we would doe as we have done before:
That we would conquer still; which never yet
Knew what it was to flie, or to submit.
Advance then, be as forward to subdue
His foes, for him; as he to die for you.
This said, the holy armie kneeling downe,
With hands rear'd up; besought the Lord to crowne
The action with successe, to shew his might
In them, whose greatest strength was will to fight.
When streight a precious dew falls from above,
A timely signe of Gods regardfull love;
Vpon the Host: which ready was before
To faint for drought, and now had moisture store.
Refresht with this, they cry amaine; why thus
Doe we permit these dogs to barke at us?
Why stand we still? Why make we not our way
Vpon the bellies of our foes, say they?
And saying so, as if anew inspired
With heavenly vigour, never to be tyred
In length of fight, upon their foes they run:
Each man an armie, in himselfe. Begun
Is now the deadly mixture: brest to brest,
The armies meet; and crest oppos'd to crest.
As when two Rammes encounter on the downes,
Both fierce, and iealous both; their horned crownes

They rudely mingle, and full-fraught with ire,
Each ſtrives to make the other to retire:
So they, thus met, and iuſtling face to face,
Each ſeekes to force the other from his place.
Oh who can tell the horrour of that day;
The grones, the deaths, the flights, the diſaray,
Of either part: each, in their turnes, oppreſt;
Both reinforc'd, when they expected leſt.
The Chriſtians *angry, that they now ſhould find*
Reſiſtance; which did elſewhere, like the wind,
Sweepe all before them: ſtomack'd it the more,
And preſt upon them harder, than before.
See how Duke Robert, *with his* Engliſh *bands*
Even in the front of his Battallion *ſtands:*
Graſping a Sword well tryed in many a iarre,
And layes about him like the God of Warre.
More deathes he gives than ſtroakes; and yet his blowes
Fall thicke, like ſtormes of haile, upon his foes.
How happy had he beene, if fighting thus,
He had there died; and not return'd to us.
See yonder, where Lord Godfrey *roaves about*
In plates of ſeaven-fold ſteele, well arm'd throughout.
The ſoule of all the Campe; diſperſing aide
To all, whoſe hearts were faint, or thoughts diſmaid.
What ſhould I ſpeake of noble Tancreds *deeds;*
Of Euſtace, Baldwin: *or who both exceeds,*
Of warlike Bohemund; *well knowne in feild,*
And skill'd in all things, but to flie, and yeild.
Or what of Ademare, *whoſe onely words*
(His words were prayers) did more, than they with ſwords.

Theſe

These raging thus, and every where the Plaine
Cover'd with blood, and heapes of Pagans slaine:
Behold a fresh supply of Turkes, *unseene*
Vntouch'd as yet; come fiercely rushing in.
And as a Reaper in a field well-growne,
Doth with his hooke; so they with swords, cut downe
All those which durst withstand: and so restore
The furie of the day, even spent before.
By this, the Christians *weary waxt, and gan*
Full of despaire to breake their ranks: each man
Shifting to save himselfe; not thinking so
To make the whole a prey unto the foe.
Nor could their noble Leaders make them stay
The hazard of the Warre.
Which spied, the Pagans made a hideous sound,
And cried, downe with thē, down unto the ground.
The day is ours: let us pursue the chase,
And spare no more the noble, than the base.
There is a place, but farre above the skie,
A place beyond all place; which mortall eye
Never yet saw. A Citty all of gold,
The walles of stones most precious to behold.
The gates of pearle, *each gate an entire masse:*
The streetes of Crystall, and transparant glasse.
Where neither Sunne *nor* Moone *doth* shine: *yet light*
Perpetuall there, a day without a night.
Which, durst I be so bold, I might well call
The Court of GOD, *the King of Heavens* White-hall.
There doth the Iudge of all the world, *possesse*
His glorious throne in endlesse happinesse.

His Saints and Angels, all, with one accord
Chaunting the praiſes of their living Lord.
Which, with eternall peace and comforts bleſt,
Know but one ioy; yet are of all poſſeſ'd.
And ſtanding all before his preſence, bee
Equall in grace, though differing in degree.
Here, all his Court about him, leaning on
His dreadfull Scepter in an higher throne
Than all the reſt: darknes his ſecret place,
And watry Cloudes hiding *his glorious face;*
He ſpake unto them thus. And as he ſpake
He made th'earth tremble, & the mountains quake:
His noſthrills ſmoakt; and thundering in his ire,
Came from his mouth, haile-ſtones and coales of fire.
See how (quoth he) the faithleſſe folke begin
T'advance their heads, as if they meant to win
The day, in ſpight of heaven: and would not know,
That we, above, diſpoſe of things below.
But ſooner ſhall the Sunne forgoe his light,
And burie all the world in endleſſe night:
Sooner the beauties of the earth ſhall wither,
And Parchment-like *the Spheres rowl'd up together:*
Than I will faile my people, or permit
Their foes to ſpoile them, till they me forget:
Till they forget that God, *who loves them beſt,*
And wallow in thoſe ſinnes, I ſo deteſt.
This I have ſaid, and if I ſay the word
It is for ever ſaid: I am the Lord.
Goe then, prepare your ſelves, all you that were
Soldiers beneath, and now are ſainted here:

Goe

Goe succour your allies; that they may say
You can as well fight when they need, as pray.
My word, you know, would bring them all to ground:
Or by mine Angels, I could soone confound
Them, and their pride at once; were they farre more
Than starres in heaven, or sands upon the shore.
But this my pleasure is, this my decree:
Yours be the service, mine the honour bee.
This said, the heavenly armies lowe inclin'd
At their Creatours feet: and those assign'd
To this imployment, swiftly posted thence.
The Saints chiefe vertue is obedience.
Behind they quickly left the Crystalline;
And the eight Sphere, where the fix'd starres do shine:
The severall orbes, in which the Planets *move;*
And in unequall courses, equall prove.
The Heavens thus past, and spreading all abroad,
Vpon the wings of the swift windes they rode:
And gliding through the yeilding ayre; did light
Vpon a Mountaine neere unto the fight.
There they dispos'd their ranks. Mauritius *lead*
The Theban Legion, *all at once made dead;*
Of which, himselfe the chiefe: Demetrius, *those*
Who to great office, and preferment rose.
The rest, of common qualitie, by lot
Fell to Sebastian; *who refus'd them not.*
But yet the Chiefe, *with supreame power possess'd,*
Was wanting; he that should command the rest:
Till by the common suffrage of them all,
They chose St. George *to be their* Generall.

St.

St. George, *in feates of Warre exactly tried:*
Who liv'd a Soldier, and a Martyr died.
A bleſſed Saint, that loſt, and ſuffered more;
Than almoſt all the reſt that went before.
Things ordered thus, the Heavenly Soldiers flie,
Swifter than thought upon the Enemie.
And brandiſhing their flaming ſwords, make way
For the damn'd ſoules, to leave their walles of clay.
So faſt they fell, that wearied Charon *roar'd*
For helpe, to waft them o're the Stygian *foord.*
And Pluto *fear'd, their numbers were ſo great,*
They came to diſpoſſeſſe him of his ſeate.
In which diſtruſt he rung the Larum-bell;
Never before afraid to loſe his Hell.
Amaz'd the Perſians *ſtood, to ſee their men*
Fall downe in heapes, there where no eye could ken
An enemy at hand: for well they knew
The Chriſtians either fled, or backwards drew.
As Niobe, *a fruitfull mother late,*
When ſhe beheld her ſonnes untimely fate; (*twang,*
And viewed their wounds, and heard the bow-ſtrings
Yet could not ſee from whence the miſchiefe came:
Stiffe with amazement, ſtood aſtoniſht; and
Doth, ſtill a marble, in that poſture ſtand:
So they confounded ſtood; except, that none
So happy was, as to be made a ſtone.
Their rankes are broke, their Chieftaines *ſlaughtred*
But how, or by what hand, they could not ſee. (*bee;*
Meane while th' Almighty from above the skye,
Vpon the Earth bent downe his gracious eye:

And

And saw his sacred troopes, now ready bent
To execute their Soveraigne Lords intent.
Which seene, he Michael *call'd.* Michael, *said hee*
Thou know'st how I committed unto thee
The safety of my flocke; next under him,
Who with his precious bloud did it redeeme.
How I elected thee, this stile to have,
The Angell Guardian of the Church: *and gave*
Thee, power above the rest, my Lambs to keepe,
And cast the Dragon *downe into the deepe.*
Goe thou unto the Christian *Host; take thence*
That cloud of flesh, with which their mortall sence
Is darkened and obscur'd; that so they may
Behold the glorious wonders of this day:
And for a space, the light of Heaven sustaine;
And see my Saints, and view my armies, plaine.
At his Creatours feet, with reverence due
The Angell bowed: and swift as lightning flew
To doe the businesse by his Lord assign'd;
Spreading his golden feathers to the Wind.
Approaching neere the host, he straight fulfill'd
His Makers pleasure: as the Lord had will'd,
He did away the cloudes which dimm'd their sight,
And let them see the heavenly armies fight
In their defence: and his dispatch so done,
He fix'd his wings, and stood a looker on.
By this, the almost vanquish'd Christians *heard*
A tumult in the adverse host: yet fear'd
To turne againe, or learne what it might meane,
Vntill the dreadfull noise grew more extreame.

At

At laſt they made a ſtand, and fac'd about,
And ſaw the Pagan *armie all in rout:*
Their troopes diſpers'd, their colours fall to ground,
And with dead bulks the fields all cover'd round.
And firſt they thought ſome former ſtrife renew'd
Had made their hands with their own bloud embrew'd.
Or that they ſaw the Chriſtian troopes *recoyle,*
And thought them loſt, and quarrell'd for the ſpoyle.
Thus they, for how could mortall man ſuppoſe,
That God *had arm'd his Saints, againſt his foes!*
When ſuddainly, their fancies thus perplext;
Appeares a Comment which explain'd the Text:
Their eyes, but how they knew not, opened were;
Their ſight before obſcur'd, was now growne cleere:
So cleere and piercing, that they durſt abide
To brave the Sunne in his full height of pride;
And ſaw, at noone, the ſtarres where fixt they be,
As if their eyes had brighter beames, than he.
Lifting their pious heads up to the skie,
As men amaz'd to ſee the orbes ſo nie;
They ſtraight eſpyed, what leaſt they thought to finde,
The glorious Angell hovering in the Winde.
And not farre off, the Saints, thoſe bleſſed ſprights,
(Ah how could ſinfull man deſerve ſuch ſights!)
Raging with bloudied ſwords, in their defence;
All arm'd in white, the robe of innocence.
As the Diſciples *full of care and dread;*
In their Lords death, themſelves as good as dead:
When they beheld him entred in the place,
Where they all ſtood; and viewed his ſacred face,

And

And heard his voyce, (never was voyce so sweet)
Warbling this note, Behold my hands and feet;
Beleev'd not yet, *their* joyes *were so extreame,*
But thought it was a vision, or a dreame:
So stood the Christian Troopes; *and did not know,*
Whether the things they saw, were true, or no.
At last, thus Ademare. *Behold (he said)*
The host of Heaven assembled in our aid;
Legions *of* Saints, *by their* Creatours *will*
Sent downe to helpe us from his Holy Hill:
Avenging us upon our foes, this day;
As once the starres fought against Sisera.
See how St. George, *the Captaine of the rest,*
Never in such a charge before, so blest;
See how he leades them on: how in one hand
With wondrous strength he shakes his flaming brand;
And in the other, valiantly doth weild,
The colours *of the Saints; a silver Feild*
Charg'd with a bloudy Crosse; and this the Word,
The deare remembrance of our dying Lord.
See how the Heavenly Legions following close
Vpon their Leader, *execute their foes.*
What slaughter they have made upon the Plaine,
How many millions of the foes are slaine:
But see, blest Soldiers see, the Saints have wonne
A glorious day; and backe to heaven are gone.
They lookt, and saw all true as he had sed,
The Saints departed, and the Pagans fled;
And would have plyed the chase, but Ademare,
Told them the time was fitter farre for prayer.

So

So downe upon the ground themselves they flung,
And made a Temple, of the field; and sung
Te deum *to their* God, *upon the place:*
Sing Soldiers, sing; sing Soldiers, sing apace.
For since the Angels caroll'd, credit mee;
Never had men more cause to sing, than yee.

CHAP. VII.

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(1) *The honour done by Kings, to others; of what reckoning.* (2) *Arguments used by the Iewes, in the defence of their Temple of* Hierusalem. (3) *Of Monasteries dedicated to St.* George. (4) *St.* George's *Canons: a Religious order.* (5) *St.* George *by what Kings honoured anciently, as the chiefe Saint of Soldierie.* (6) *The military Order of St.* George, *in* Austria. (7) *The German or Dutch Order, call'd* Sanct Georgen Schilts. (8) *St.* George's *banke in Genoa.* (9) *And his band in Italie.* (10) *The* Georgians *why so called: and of the honour, done by them, to our Martyr.* (11) *A view of severall places denominated of St.* George. (12) *A recollection of the Arguments before used, in the present businesse.*

(1)

THe ground thus layed, we now proceed unto those publike honours, which have beene done unto our *Martyr*, by the Kings and Princes of the earth: of which, some of them, as before I said, reflect upon him, onely as a Saint in generall; some, as the principall Saint or *Guardian* of the military men; and others, as an especiall Patron of the affaires of *Christendome*. With

With theſe, we ſhall upon occaſion, intermingle ſuch honours alſo, as have beene afforded to him, by ſome few *Patriarches* and *Prelates*, *Princes Eccleſiaſticall*, chiefe Rulers of their ſeverall Churches. Which we ſhall doe the rather, that ſo the pious actions of the King and civill Magiſtrate, may be abetted by the faire example of the *Prelates:* and the devout performances of the *Prelates*, may be defended by the power and countenance, of their Soveraigne Princes. A matter queſtionleſſe of chiefe importance to the buſineſſe now in hand: the Soveraigne Prince, as hee alone is the originall of *Civill honour*, and *Politicall nobilitie*; ſo alſo not a little to be regarded, in his demeanor towards thoſe above, whom he may honour, though he cannot make them honourable. We take it kindly, when thoſe of lower qualitie, give us that worſhip and reſpect that is due unto us: but if we find an extraordinary regard at the hands of thoſe to whom the Lord hath made us ſubject; we then conceive our ſelves, to be upon the very top and pinacle, of all worldly happineſſe. It was a greater honour unto IOSEPH, that PHARAOH *tooke a ring from his owne hand, and put it upon Ioſephs, arayed him in veſtures of fine linnen, and put a gold chaine about his necke*; than if the whole, united ſuffrages of the Common people had decreed, *to crie before him, bow the knee*. More alſo did it adde to the eſteeme of DANIEL that the great *Emperour* of the Eaſt, gave

Gen 41. *v.* 42.

v. 43.

Dan. 4, 8.

gave him the name of *Belteshassar*, according to the name of one of his especiall *Gods*: Than if that all his Subjects had studied to adorne him with the most glorious attributes, that possibly the wit of man could have invented. For if according unto ARISTOTLES affirmation, Honour is rather seated in those, which give it, than in them that doe receive it; (Τιμὴ δὲ δοκεῖ ἐν τοῖς τιμῶσι μᾶλλον εἶναι, ἢ ἐν τῷ τιμωμένῳ:) Then certainely by how much greater and more excellent, the party is, who doth respect or honour us; by so much more may wee conceive, that wee are honoured and respected.

Dan.4,8.

Ethic.l.1.c.5.

For which cause, when King AHASVERVS, proposed this question unto HAMAN, *What shall bee done unto the man whom the King delighteth to honour*: That proud and haughty Favorite conceiv'd it rightly, that possibly a greater favour could not bee done unto a Subject; and thereupon concluded in his owne heart, thus; *To whom should the King delight to doe honour, more than to my selfe*, so highly raised and setled in his good opinion. A false Conclusion, though the premises were true; I meane the *Maior*, or the *Proposition*, as they call it. Popular spirits, are carried commonly about with popular reports; and, like a flocke of silly sheepe, are prone to take that way, which any

Hest.ch.6.v.6.

better than themselves, have layd before them. But Kings haue Kingly mindes, and use not to relie upon uncertaine rumours: more likely to deny respects, where they may bee challeng'd; than to conferre them upon those, that have not truely merited.

(2) How much the honour done by Kings, ought to bee valued; wee may perceive in that which is related by IOSEPHVS, touching the Temple of *Hierusalem*. Those of *Samaria*, and some *Schismatickes* of *Iewrie* with them, had built themselves a Temple on Mount *Garizim*: which Temple they contended, before *Ptolomie Philometor* King of *Egypt*, to bee more ancient and more orthodoxe, than that so celebrated by the *Iewes*. A question hereupon arising; ANDRONICVS, a learned and religious *Iew*, tooke on him *the defence* of the true Temple, as *Advocate* for those of *Iudah*: against *Sabbæus*, and *Theodosius*, Proctors for the *Samaritanes*. The day of hearing come, and *Ptolomie* in presence, *Andronicus* had licence graunted by his *Adversaries*; first, to proceed unto his prooses: themselves not yet resolved, so it appear'd, what might bee sayd in theyr owne quarrell. Hee did so, and hee prooved his cause by three sorts of Arguments; first, from the letter of the Law, then from the constant and continuall succession of the high Priests: and lastly, That the Kings of *Asia* had

Antiqu. Iud. l. 13. c. 7.

had vouchsafed to Honour it with many costly presents, and rich offerings. Τῦ δὲ Σαβαΐου καὶ Θεοδοσίου συγχωρησάντων τῷ Ἀνδρονίκῳ πρώτῳ ποίησασθαι τὸς λόγους. Ἤρξατο τῶν ἀποδείξεων ἐκ τῦ νόμου, καὶ τῶν διαδοχῶν τῶν ἀρχιερέων, &c. Καὶ ὅπ πάντες οἱ τῆς Ασίας βασιλεῖς τὸ ἱερον ἐτίμησαν ἀναθήμασι καὶ λαμπροτάταις δωρεαῖς. So farre the Storie. The application of it, this. Wee have already verified the Cause of our St. GEORGE, although not from the letter of the Law it selfe; yet from the practise of the Church, which is the faireſt *Commentarie* that was ever made upon that letter: and wee have proved it, from the succession of so many severall Authors, most of them Priests, and other publicke Monuments of antiquitie; which since his time, the severall ages of the Church successively have given us. It now remayneth, that wee make mention of those Honours, which have beene done unto him, by the Princes of the most parts of *Christendome*: That so there may bee nothing wanting, by which Saint *George* may bee restored unto his Honour, and his Historie asserted. The issue of the former businesse was this, that those of Counsell for the *Schismatickes* and *Samaritans*, had nothing to reply: and so the sentence was pronounced in favour of the *Iewes*. Our method is the same, our evidence as faire, our

prooſes as pregnant : and therefore wee preſume of equall favour, in the judgement. *Namque æquum reor* (as *Tullie* hath it) *ut qui in eadem cauſa fuerunt, in eadem etiam eſſent fortuna.*

Orat. pro M. Marcello.

(3) And firſt, not to ſay any thing of that which hath beene ſayd already, or ſhall be ſayd hereafter, touching thoſe Churches, which by ſeverall Kings and Princes have beene erected to his Honour : Wee will begin with thoſe particulars, of this laſt ranke of prooſes, which come moſt neare it; and which reflect upon him onely as a Saint. Of this kinde are thoſe many *Monaſteries*, and Houſes of religious perſons, which have beene founded partly to his Honour, and dedicated by his Name. The firſt of which, that built by *Hildericus* King of *Lorreine*, or *Auſtraſia*, *Anno* 660. founded *Ad deſerta loca montis Voſagi*, the mountainous parts of the Province of *Alſatia* : and dedicated to the bleſſed Virgin, the two Apoſtles Saint *Peter*, and Saint *Paul*, and to Saint *George*. *Fundavit ibi* (ſayth the learned and judicious *Munſter*) *Hildericus Rex Auſtraſiæ, Anno* 660. *monaſterium & Abbatiam ordinis S. Benedicti, in honorem glorioſæ virginis Mariæ, & Apoſtolorum Petri & Pauli, atq; S. Georgij.* Yet notwithſtanding, that ſuch and ſo many bleſſed ſpirits were joyned with him in the dedication; it ſeemeth that the greateſt honour

Coſmograph. l. 3.

honour of it, was conferred upon St. GEORGE: the whole adioyning Countrey being call'd St. *George's valley. Vnde et locus ille atq; vallis, vocatus est vallis S. Georgij*, as that Author hath it. Wee reade also in the same *Munster* of two other Monasteries of that Order, entituled by his name, and both in *Germanie*; but the time of the Foundation not specified: one of them built by the *Lord of Degernow*; the other, by one WILLIAM, the *Abbat* of some other Convent of the same Order. The second Monasterie which wee meete with, dedicated unto Saint GEORGE, is that in *Venice*, erected (as HOSPINIAN tells us) by TRIBUNUS MEVIUS, once *Duke* of that State and Cittie, *Anno* 975. In which HOSPINIAN also, and the same Booke of his, wee finde Saint GEORGE's *Abbey*, an house of *Benedictine Monkes*, founded about the yeare 996. by the most excellent Princesse, HEDINGE, *Duchesse* of *Bavaria: Anno* 1005, *ab Henrico secundo Steinam translatum &c.* Which after, in the yeare 1005. was by the Emperour *Henry* of that name the second, transl:ted from those unpeopled Mountaines where before it was; and setled in *Steinberg*, a Towne of *Suevia*. Another of Saint *George's* Abbeyes, we reade of also in the same Authour; founded at *Ausbourg* a principall Cittie of those parts of *Germanie*, by

Lib. 3. P. 589.

De orig. Mon. l. 5. cap. 25.

Walter, Byshop of that City, *anno* 1142.

(4) Nor did the fruitfull devotion of those times, employ it selfe onely in consecrating houses of *Religious persons* by his name, and to his memory: but sometimes the *Religious* folke themselves were dedicated to his name, and wore his livery. Of this kind were St. GEORGE's *Canons*, an order of new *Regulars*, founded at *Venice*: called by the *Cardinall* in his *Chronologie*, *Ordo S. Georgij de Alga*; by *Pol. Virgil*, *Canonici D. Georgij in Alga*. The founder of them, *Laurentius Iustinianus*, a *Venetian* by birth, and the first *Patriarch* of that City: famous for long time, *doctrina, sanctitate, & miraculis*, for learning, sanctitie, and miracles. Borne in the yeare, 1381. and at the first a *Canon Regular*, as they use to call them, in opposition to those *Canons* which had forgot their name, and became *Secular*. *Anno* 1426. made Byshop of *Venice*: and after by Pope *Nicholas* the fifth, created, as before I said, the first *Patriarch* of that Citie, *anno* 1450. in which great dignity, hee continued five yeares longer, and than dyed. By *Bellarmine*, the institution of this order, is referred *ad annum* 1410. when hee was yet a private man: no lesse than sixteene yeares before his consecration. *Pol. Virgil* acquaints us with the founder of these new *Regulars*, in which the *Cardinall* is silent; but tells us nothing of the time: and addes withall, that their habit is of blew or watchet. *Canonici*

Bellarm. in Script. Eccl.

Id in Chronologia.

De Invent. rerum, lib. 7. c. 3.

D.

D. Georgij in Alga (saith he) *Venetijs à Laurentio Iustiniano instituti, cæruleo utuntur habitu.* *Hospinian* mentioneth two latter broodes, of the same name and order: of which the one, *candidus planè est*, is distinguished by their white habit; the other, *Extra monasterium atri coloris chlamydem assumit*, is apparelled all in blacke. They are obliged to no profession. Their Order, I meane that founded by *Iustinian*, was ratified by *Iohn* the 22th. or as *Balæus*, by *Gregory* the 12th.

Hospin. de orig. Monach. l. 6. c. 47.

(5) In the next place, we are to looke uppon the honours done unto our *Martyr*, as superstitiously conceiv'd to be the Patron of the military men: the *fighting Saint*, as Mr. *Purchas*, though little reverently, calls him. *Reges enim in militari conflictu S. Georgium invocare solitos, &c.* For that the greatest Princes used to call upon Saint GEORGE in the day of *Battaile*; *Baronius* labors to make good by two examples; the one of *Cunibert*, a King of *Lombardie*; the other, of *Nicephorus*, an Emperour of *Constantinople*. Whether these instances doe prove sufficiently, the matter to be verified; wee shall best see by looking on them: though I must needes say, that in the first, there is small hope of finding much to the purpose. PAVLUS DIACONUS, who liv'd about the yeare 774. *principall Secretarie of State to* DESIDERIUS King of the *Lombards*; reports it of King CUNIBERT, one of the Kings of that Nation: that in a place, where hee had formerly vanquished the *Alahis*, a barbarous

Pilgrimage, l. 3. cap. 13.

Hist. Longob. lib. 6. cap. 17.

people, hee built a *Monaſterie* to the honour of Saint GEORGE. *In campo Coronatæ, ubi bellum contra Alahis geſsit, in honorem B. Georgij Monaſterium conſtruxit*, ſayth the Author. Where by the way it is to bee obſerved, That in the late Edition of this Author by *Gruterus*, wee reade not *Georgij*, but *Gregorij*; (which alſo is the errour of the new editions of PLATINA, as before I noted:) but yet hee tells us in his *Annotations*, that the old Bookes reade it *Georgij*; himſelfe, none of Saint GEORGE's friends, it ſeemes, not willing ſo to have it longer. Which brings into my minde, that memorable ſaying of old TIMON. Who beeing asked by *Aratus*, how hee might get the workes of *Homer* in the beſt Edition: returned this anſwere, That hee muſt make enquirie after the moſt ancient Copies, and not for thoſe which were laſt corrected. Τὸν δὲ εἰπεῖν (ſayth *Diogenes Laertius*,) ἐι τοῖς ἀρχαίοις ἀντιγράφοις ἐντεύχανοι, καὶ μὴ τοῖς ἤδη διορθωμένοις. Whether this paſſage of this *Longobardian* King, may bee ſufficient proofe for this, that hee did call upon Saint *George* in the day of Battaile; is next to bee examined. For my part, I beleeve it cannot: though the particular circumſtance of the place where, might unto one which were contentious ſo to have it, adminiſter an argument of poſſibilitie. My reaſon

reason is, because this CVNIBERT beganne his raigne over the *Lombards*, *Anno* 698. And I perswade my selfe, that in those early dayes, this superstitious invocation of Saint GEORGE, as a chiefe *Advocate of Victorie*, was not in fashion. Let it suffice, that though it proove not throughly what BARONIVS did intend: yet, is proofe sufficient, that Saint GEORGE was specially honoured among the *Lombards*, as a Saint of more than common note; which is as much as I endeavour to make from it.

In the next instance of NICEPHORVS, sirnamed PHOCAS, Emperour of *Constantinople*; the proofe, as I conceive it, is faire and pregnant: delivered thus, by GEORGIUS CEDRENUS, who flourished in and about the yeare One thousand and seventie, in his *Compendium Historiarum*.

NICEPHORUS PHOCAS, (hee beganne his raigne, in the yeare Nine hundred sixtie three,) had entred in a Warre against the *Rossi*, a *Scythian* or *Sarmatian* people bordering on his Empire: with whom encountring upon Saint GEORGE's day, hee gave them a memorable Overthrow. And then it followeth; Ὁ δὲ βασιλεὺς τὰ ἐπινίκια θύσας τῷ καλλινίκῳ μάρτυρι Γεωργίῳ (ἦν γὰρ καθὰ τὴν αὐτῷ μνήμην σύρραξας τοῖς πολεμίοις.) τῇ ἐπιούσῃ, &c. *Id est*, The Emperour having payed his vowes unto the most victo-

Edit. Gr. Lat. pag. 556.

victorious *Martyr*, St. GEORGE, upon whoſe Feſtivall he had diſcomfited his enemies; went the next morning with his Army, unto *Doroſtulum*. The greeke Phraſe, τὰ ἐπινίκια θυεῖν, uſed in the Author; is found often in *Demoſthenes*, and other Writers of thoſe more elegant times, of the *Greeke* language: with whom it ſignifieth, *ſacra facere ob partam victoriam*, to ſacrifice unto thoſe Gods after the victorie, whoſe favour they implored before it. I have here rendred it, the *payment of his Vowes*, more proper to the uſe and meaning of the word, in the Chriſtian Church: the meaning of the whole paſſage beeing this, that he had vowed ſome ſpeciall honour to St. *George*, τῷ καλλίνικῳ μάρτυϊ, as hee there calls him, in caſe he ſhould obtaine the victory: which afterwards according to the honour of his vow, he did religiouſly performe.

(6) In our laſt ſort of evidence, which is next to follow; we muſt reflect upon St. *George*, as a chiefe *Patron* of the affaires of *Chriſtendome*: though even in ſome of theſe, wee may conſider him, as a chiefe *Patron* alſo of the men of Warre. Of this kinde was that military Order of Saint *George* in *Auſtria*, firſt inſtituted by *Radulphus Habſpurgenſis*, Emperour of *Germany*, and firſt Duke of *Auſtria* of this family; for the defence of *Hungary*, *Styria*, and *Carinthia*. The Author *des Eſtates du Monde* thus hath it. *Radolphe de Habſpurg* (he began his Empire *anno* 1273) *pour defendre*

Edit. Paris, pag. 1364.

fendre La Hongrie, la Syrie, (he meanes *Styria*) *et la Carinthie, contre les armes de Turcs, institua l'ordre de St. Georges, &c.* He also tells us, that he gave unto the Master of it, a Towne of *Carinthia,* well built and situate, for his ordinarie Seate: together with the *Toparchie* of *Chranichberge, Trautmandorfe, Scharseneich,* and St. *Patoville*; for the revenue and maintenance of the Order. As alsohow he permitted the fellowes of it, *La croix rouge de St. George, dans les armoiries des leurs maisons*; to beare St. *George's* crosse in their owne Armes, the Armes belonging to their houses. In most of this we may beleeve him: but where he tells us that this institution was intended *contre les armes de Turcs,* against the forces of the *Turke*, in this we must be bold to tell him, that he is deceived. For in these times the *Turkish* Kingdome was suppress'd and ruined by the *Tartars:* nor had they ever any footing in the Continent of *Europe*, untill the yeare 1358. when under the conduct of *Solyman* the Sonne of *Orchanes*, they surprised *Callipolis* in *Thrace*.

(7) In imitation of this Order, FREDERICK the third, Emperour of the *Germans,* and Duke of *Austria,* instituted the Order of *Saint Georgen Schilts:* if at the least, as BERNARD of *Luxembourg* conceives, it were not rather a restitution of the former Order then decayed. Of which thus *Stumpsius* in his historie of the *Switzers,* Lib. 13. c. 21.

anno

anno 1448, *Cæſar Fredericus communem fecit in* Suevia *pacem, omnium Ordinum confederatione, quæ vocabatur* St. Georgen Schilts. *Nam omnes qui in ea comprehendebantur debebant geſtare clypeum S. Georgij, modò ex Nobilitate eſſent.* "The Emperour "*Fredericke* (ſaith he) *anno* 1448 eſtabliſhed a "firme Peace and League in *Schwaben* by a confe- "deracie of all the States together. Which Or- "der, had the name of *Sanct Georgen Schilts*; be- "cauſe it was permitted unto ſuch as were com- "prehended in it, to beare an *Eſcutcheon of Saint* "*George* in their owne armes, (ſo I conceive it;) "if they were nobly deſcended. Fortie yeares af- ter, a new League and Confederacie was ſet on foote under the old name, but for ten yeares one- ly; at the requeſt of MAXIMILIAN, ſonne to the former *Frederick*, and afterwards his ſucceſ- ſour in the *German Empire*: the moſt potent of the Princes and Imperiall Cities, being contained in it. *Anno* 1488, (ſaith MARTIN CRUSIUS) *Suevi impulſu Maximiliani ob tuendam mutuam pacem & quietem, fœdus quoddam Nortbergæ ineunt inter ſe decennale, fœdus dictum Clypei Georgianæ ſo- cietatis: in quo fœdere potentiſſimi quiq; Principes, non modò civitates Imperij fuerunt.* So hee.

Annal. Suevic. part. 3. l. 9. c. 1.

(8) We muſt now croſſe the *Alpes*, and make over into *Italie*: where we ſhall finde St. GEORGE to be conceived as great a *Patron* of the Common-wealth of *Genoa*; as of the peace of *Germanie*. For as the Germans were ſecured from

from Warres without, and civill broyles within; by the Confederacie and Order of Saint *George's Sheilds*: so are the *Genoese* protected, and the ancient dignitie of that State preserved, by St. *Gevrge's Banke* or *Treasurie*. The first beginnings of which *Banke* or *Treasurie*, and the administration thereof, together with that benefit which redounds thereby unto the publike: take heere, according as it is related by that great *Statesman*, *Machiavell*, in his Historie of *Florence*. *Post diuturnum illud bellum quod Genuenses multis ab hinc annis cum Venetis gessere; cum pace iam inter eas respub. constituta, Genuenses civibus suis ob as in bello concreditum, satisfacere non possent, &c.* Lib. 8.

"After that tedious Warre betweene the *Genoese* "and the *Venetians* was now ended, *anno* 1381. "and the *Genoese* perceived themselves unable to "repay those moneys, which they had taken "up of their private Citizens, for the main-"teining of the Warre: they thought it best "to assigne over to them, their ordinarie taxes, "that so in tract of time, the whole debt might "be satisfied; and for that purpose allotted them "a common Hall, there to deliberate and de-"termine of their affaires. These men thus "made the masters of the publike Taxes and Re-"venew, elect amongst themselves, a common "Councell of an hundred; and over them, "eight Officers of especiall power, to order and "direct the rest, and to dispose of the *Intrado*: "*Vniversam verò administrationem titulo*

S.

"*S. Georgij insignivere*, which Corporation so e-
"stablished, they entituled *St. George's Banke*. It
"hapned afterwards that the *Republicke*, wanting
"more moneys, was glad to have recourse unto
"St. *George*; who now growne wealthy by the
"just and orderly administration of his stocke,
"was best able to releive them: and as before
"they released their taxes, so now [*ditionem ju-*
"*am oppignorare capit*] they morgaged their do-
"maine. So that at last, St. *George* continually
"growing richer, and the State poorer: this
"Corporation became possess'd of almost all the
"Townes and Territories belonging to that *Sig-*
"*neurie*; all which they governe by their owne
"*Magistrates*, chosen by common suffrage from
"among themselves. It followed hereupon, that
"the common people respected lesse the publike,
"and chiefly bent their favours, to the Corpora-
"tion of St. *George*: this being alwayes pru-
"dently and moderately governed; that, many
"times inclining unto tyranny: this never chan-
"ging either their Officers, or forme of govern-
"ment; that subject to the ambitious lusts of e-
"very proud Vsurper, both *Forreiner* and *Citi-*
"*zen*. Insomuch, that when the potent families
"of the *Fregosi*, and the *Adorni*, contended for
"the Principalitie of that State; most of the peo-
"ple stood idle, looking upon them, as specta-
"tors of a quarrell, which did not any way con-
"cerne them; St. *George* not medling more in it,
"than to take oath of the prevailing faction to
preserve

"preserve his liberties. *Rarissima sanè exemplo, neq; à tot Philosophis, imaginarijs istis in rebuspub. suis, unquam reperto, &c.* A most excellent and rare thing (saith he) never found out by any of the Philosophers in their imaginarie Commonwealthes; that in the same State, and the same people, we may see at once tyrannie and libertie, justice and wrong-dealing, civilitie and rudenesse: this onely Corporation preserving in the State, the ancient beautie and orders of it. Nay he perswades himselfe, that if St. GEORGE should in the end become possess'd of the remainders of the publike demeanes, *quod omnino eventurum mihi persuasissimum est*, of which he makes not any question: that certainly that State might not be onely equalled with the State of *Venice*, but preferred before it.

(9) From *St. George's Banke* or *Treasurie*, let us proceed unto *St. George's Band* or Regiment; both instituted neere about the same time, and much unto the same purpose: *St. George's Banke*, preserving the ancient dignitie of that Citey; his *Regiment* or *Band* reviving the decayed repute and credit of the *Italian* Soldierie. The Author of it, one *Ludovicus Comius*; the occasion, this. After the *Normen* and *Dutch* lines in the Realme of *Naples*; the *French* and *Arragonians* became competitours for that Kingdome; the Popes of *Rome*, having at that time, sundry quarrels with the Emperours; and many of the Townes of *Italie*

Italie taking thereby occaſion, to recover liberty. By meanes of which, the whole Country was in a manner over-runne with forreine Soldiers: the States thereof all jealous of each other, and ſo not willing to employ theyr owne people. So that all *Italie* did ſwarme with *French*, and *Dutch* and *Spaniſh* Soldiers: the *Engliſh* alſo flocking thither, under the conduct of Sir *John Hawkwood*, after the Peace made betweene our *Edward* the third, and the *French* King. At laſt, this *Lodovicus Comus* rightly conſidering, how ignominious and diſhonourable a thing it was, that *Italie* ſhould not bee able with her owne hands, to maintaine her owne quarrels; collected a choyce band of *Italian* Soldiers, which he called *St. Georg's Regiment*: which ſhortly grew to ſuch eſteeme, that they eclipſed the glorie of the forreine Companies, and reſtored the ancient luſtre, to their native forces. *Is enim poſtea* (ſaith the ſame MACHIAVELL) *ex Italo milite exercitum conſcripſit, ſub titulo S. Georgij: cujus tanta fuit virtus & diſciplina militaris, ut exiguo temporis interwallo, omnem gloriam militibus externis adimeret, ſuam Italis reſtitueret, eoq; ſolo uſi ſunt deinceps Italiæ Principes, ſi quod inter eos bellum gerebatur.* So he; and we will onely adde thus much, that out of this ſo famous Seminarie of St. GEORGE's Regiment, came afterwards that *Braccio*, and *Picennini*, which had ſo much to doe in the affaires of *Italie*: as alſo that *Franciſco Sforza*,

Hiſt. Florent. lib. 1.

Sforza, which made himselfe Duke of *Millaine*, and left it to his Children.

(10) Our next journey must bee for *Asia*, where in the midland of it, wee finde a Countrey betweene *Colchis* and *Albania*, called anciently *Iberia*; but now *Georgia*: the reason of which new name is reported diversly. *Michael ab Isselt* is confident that they tooke their appellation from Saint GEORGE; *Georgiani verò vocantur à D. Georgio, &c.* Others, with better reason, at the least in mine opinion, that they are called so from the *Georgi*, the ancient inhabitants of these tracts: which ancient *Georgians*, Sir *Walter Raleigh* makes to bee denominated, *quasi Gordians*, from the *Gordiæi*, a Mountaine people of the Hill-Countries; and *Stephanus* in his *Thesaurus*, *quasi Georgici*, Husbandmen. *Georgij Asiæ populi ab agricultura nomen sortiti*; as he there hath it. Betweene these two, we have one indifferent, Master *Samuel Purchas*, who saith "that it is called *Georgia*, eyther from the ho- "nour of their *Patron* Saint GEORGE, or "haply because they descended of those *Geor-* "*gi* which PLINIE nameth among the "*Caspian* Inhabitants. Let it suffice, that though they take not their denomination from Saint GEORGE, yet they afford him more honour, than any other of the Saints: the same Authour telling us, that *when they goe into a Church, they give meane respect to other*

Pilgrimage, l. 4. c. 1. §. 2.

Ib. §. 5.

Images; but that Saint *George* *is ſo worſhipped*, (we will permit him to make merry with himſelfe) *that his Horſes hooſes are* *kiſſed of them.* *Michael ab Yſſelt* more ſeriouſly, though he erre ſomewhat in the derivation. *Georgiani verò vocantur à D. Georgio, quem velut patronum præcipuum, & in ſuis contra Paganos prælijs velut ſigniferum & propugnatorem ingenti honore* *venerantur. Quocunq; enim tendunt, turmatim incedunt, vexillum D. Georgij inſignitum circumferentes, cuius ope & auxilio, in bello maximè ſe iuvari credunt.* The *Georgians* (ſaith hee) are ſo denominated from Saint GEORGE; whom as their principall Patron, and theyr Champion in their warres againſt the *Pagans*, they worſhip with eſpeciall honour. For which way ſoever they employ their Forces, they carry with them a faire Banner, with the picture of Saint *George* upon it; beleeving that by his aſſiſtance, they are much comforted and ayded in their warres. So the Hiſtorian.

Hiſt. ſui temp. ad Ann. 1577.

(11) But howſoever, we dare not ſay with him, that this *Aſian* people had their appellation from Saint *George* their Patron: yet wee are confident of this, that many places both of *Aſia* and *Europe*, have received denomination from him. For heere in *Aſia*, wee finde a large and ſpacious Valley, not farre from *Libanus*, which is call'd St. *George's Valley*: and we have alſo

also noted, that the Towne of *Lydda* or *Diospolis*, was by the *Christians* called Saint *George's*, and that there is in *Europe*, a St. *George's Vally* also, in the midst of *Germanie*. Adde hereunto, that the *Thracian Chersonesse* is now called commonly St. *George's Arme*: which is remembred by *Maginus* in his Geographie; and hath beene since observed by Sir *George Sandys*. The learned *Munster*, doth transferre this appellation from the Land, unto the Sea; from the *Thracian Chersonesse*, unto the narrow streight or Arme neere to it, which they call *Bosphorus*: *Porrò Bosphorus appellatur brachium S. Georgij*, saith hee; and like inough the name is fitted unto both. But why this *Chersonesse* was call'd Saint *George's Arme*, I cannot say: unlesse perhaps that *Relique* of Saint *George* was there in former times layed up; which after by *Iustinian* the Emperour was bestowed upon Saint *German*, as before I noted. *Paulus Diaconus* makes mention of Saint *George's* River, neare to the Country of the *Bulgarians*: *Cæterùm Aprili mense* (saith hee of *Constantine* the Sonne of *Eirene*) *cum castra moveret contra Bulgares, venit ad castellum quod dicitur Probati, ad rivum D. Georgij*. Wee reade in our industrious CAMDEN also, that the *Irish* Ocean which runneth betweene *Brittaine* and *Ireland*, is called by Sea-men at this day, Saint GEORGE's Chanell. And lest that any part of the old World, should not have some place

Cosmograph. lib. 4.

Hist. Miscell. l. 23. cap. 29.

Lib. 7. cap. ult.

in it of this name, PATRITIUS tells us in the booke of his owne *Navigations*, that one of the *Azores*, is call'd St. *George's*. *Eſt & D. Georgij inſula, &c.*

(12) To draw up that together, which hath beene formerly alleaged in Saint GEORGE's cauſe; I hope it will appeare, that there is no occaſion, why hee ſhould eyther bee reputed as an *Arian*, or a *Counterfeit*, *a Larva*: nay, why hee ſhould not bee accounted, to have as high a place in immortalitie, as any of the other; thoſe bleſſed *Spirits* the *Apoſtles*, excepted onely. For if antiquitie may bee thought worthy of any credit; wee have antiquitie to friend: or if the common ſuffrages of ſo many famous and renowned writers, ſucceſſively in every age, may bee of any reckoning with us; Saint *George* may challenge as much intereſt in them, as any in the *Calendar*. However, put caſe that they have erred in their relations of Saint GEORGE; and that they tooke that evidence, which out of them wee borrowed, on truſt from one another: yet what ſhall bee replyed to this, that in the *Church of God*, hee hath beene hitherto reputed, as an holy *Martyr*. Shall wee conceive the Church of *God* would bee ſo carefull to preſerve his memorie in the publike *Martyrologies*; or give him place in their publike *Liturgies*, or take ſuch heed unto his *Reliques*, or honour him with Temples:

ples: had hee beene such a damnable and bloudie Hereticke; or (which, they say, is better,) if hee had never beene at all. Or if hee had beene such, may it bee thought, that both the Church, and all the learned members of it, for 1300. yeares almost, should be deluded; no man in all that time, able to see into the fraud: or that *the Spirit of God*, should quite abandon all the rest, and settle onely on some two or three of later times; who though they kept amongst themselves *the Band of Peace*, had not, as it appeares, the *Spirit of Vnitie*? Or, last of all, suppose the *Monkes* and *Fryers* should joyne together, to put a tricke upon the world; and that they had prevailed upon the Church, to give countenance unto it: shall wee conceive so poorely of the greatest Kings and Princes in the Christian world, that they were all of them abused; and drawne to doe such honours, to one which eyther never was a man, or was now a Divell? All this is hard to bee digested. And wee may well bee counted easie of beleefe, if onely on the *ipse dixit* of one man, and the conjectures of another, were they of greater reputation than they are; wee should give faith unto their sayings: (to one of them I meane, for both are not to be beleeved together:) when such a *Cloud of Witnesses* affirme the contrarie; *Catalogus testium veritatis*, a Catalogue of witnesses in all times and ages.

If men may be beleeved upon their bare aſſertion, why may not they be credited, which ſay Saint *George* was once a Martyr, and is now a Saint; as well as they which ſay he was not? Or if wee will not take up any thing on truſt, without ſome reaſon for it: why rather ſhould not they bee worthy of beleefe which have good proofe for what they ſay; than thoſe that build upon conjectures, ill-grounded, and worſe-raiſed? Laſtly, if that may be beleeved moſt ſafely, ὃ καὶ ὁι πολλοὶ καὶ ὁι χαρίεντες λέγουσι, in the words of *Ariſtotle*, which both the vulgar wits and more excellent ſpirits have agreed on joyntly: ſtill we are where we were, and ſtill St. *George* muſt be a Martyr. But I am now for *England*; where I am ſure to finde as ample teſtimonies for St. *George*, as any other part of the world what ever.

CHAP. VII.

CHAP. VIII.

(1) *St.* George *not anciently esteemed the Patron of the* English. (2) *Churches erected to him here in* England. (3) *His apparition to King* Richard *in the* Holy Land. (4) *What may be thought in generall touching the apparition of the Saints.* (5) *And what in this particular.* (6) *St.* George *when he began to bee entituled particularly to the* English. (7) *The honours done him here, and among the* Irish. (8) *The institution of the noble Order* of the Garter. (9) *A briefe view of the chiefe Statutes of the Order.* (10) *St.* George *the Patron of it.* (11) *Sir* Walter Raleighs *opinion touching the killing of the Dragon.* (12) *And of them also, which desire to have the* George Symbolicall. (13) *A Catalogue of all St.* George's *Knights, of that most noble Order, untill this present.* (14) *The Conclusion of the whole.*

(1)

OVr course is now for *England, divisos orbe Britannos*, as the *Poet* hath it; divided from the other parts of the World, as in her situation, so in her felicities. Of which, and of the testimonies which she is able to afford

unto Saint GEORGE, wee ſhall ſpeake in ſeverall; it being as the *Panegyrick* and *Solinus* call it, *another world*: the rather, becauſe in the latter dayes, hee hath beene reckoned as the eſpeciall Patron of this Nation; and as particular to us, as is Saint ANTONIE to *Italie*, Saint DENIS unto *France*, or any of the other to their proper places. I ſay, in the later dayes onely, for anciently we were not thought to have more right to him, than any other of our Neighbours: however it bee ſaid by ſome, that hee hath alwayes beene the *tutelarie Saint* and *Guardian* of our Nation. For if wee will beleeve our *Engliſh* Fugitives, wee may behold the picture of Saint GEORGE in their Church at *Rome*, with this inſcription: *Georgium Cappadocem Anglia ſibi protectorem elegit, & maximis beneficijs tùm pace tùm bello receptis, ſemper religioſiſſimè coluit. Id eſt:* "This GEORGE of *Cappadocia*, the *Engliſh* "choſe to be their Patron, and for the ma- "ny benefits received from him both in Peace "and Warre, have *alwayes* very religiouſly "worſhipped him. Or if we will beleeve that the victorious Prince King ARTHUR bare him in one of his royall banners; which was a ſigne of ſpeciall dependance on him, and relation to him: we finde in Maſter *Selden*, that ſo by ſome it is reported; and HARDING (whom I have not ſeene) is cyted in the Margin. And firſt, to make reply to that which

Dr. Reynolds, Idol. l. 1. cap. 5. §. 2.

Annot. in Poly-Olb. p. 68.

was

was firſt alleaged; if ſo our Fugitives of *Rome*, doe by their *Semper* underſtand, that ever ſince his Martyrdome, Saint GEORGE hath beene eſteemed and worſhipped as the Patron of the *Engliſh*: wee muſt needes tell them, that howſoever this may bee beleeved at *Rome*, it is not likely to bee entertained with us here in *England*: If by their *Semper*, they meane onely, that alwayes ſince the *Engliſh* choſe him for their *Patron*, hee hath beene ſpecially eſteemed and worſhipped by them: wee grant indeed that ſince that time Saint GEORGE hath alwayes beene eſpecially honoured; though not religiouſly worſhipped. As for King ARTHUR, wee reade in MALMESBURIE, that at the Seige of *Banneſdowne* [*mons Badonicus*] not farre from *Bathe*, to which the *Saxons* had retyred, and thereon fortified: that in his royall Armes, hee bare the portraiture of the bleſſed Virgin. *Poſtremò in obſidione Badonici montis, fretus imagine dominicæ matris, quam armis ſuis inſuerat, &c.* as he there hath it. Of any *Image* of Saint *George*, wee have *ne gry quidem*, eyther in him or any other of our Hiſtorians: Nor is it eaſie to bee credited, that in ſo ſmall a tract of time, Saint *George* was growne ſo eminent in the opinion of the *Brittaines* as to be deem'd the Patron of their Armies, their *tutelarie Saint* againſt their enemies.

Hiſt. degeſt. Angl. lib. 1.

(2) If

(2) If from the *Brittaines* we proceed unto the *Saxons*, I have not found as yet, that eyther in their *Heptarchie*, or after they became one entire ſtate, a Monarchie; they had St. GEORGE in more than ordinary honour. Vnleſſe perhaps we may beleeve, that *Theobald* one of the *Saxon* Kings, might take a ſpeciall liking to him, upon the commendation of *Cunibert*, King of the *Lombards*; by whom hee was magnificently feaſted, in his journey towards *Rome*. *His diebus Theobald rex Anglorum Saxonum, qui multa in ſua patria bella geſſerat, ad Chriſtum converſus Romam properavit; qui ad Cunibertum regem veniens*, (this *Cunibert* as before we noted, had built St. *George* a Monaſterie) *ab eo mirificè ſuſceptus eſt*: ſaith *Paul* the Deacon. But in the Empire of the *Normans*, we have variety and ſtore inough: ſome of it, even in their firſt entrance, before their ſtate and affaires here were well ſetled. For in the yeare 1074, (which was ſome eight yeares after the death of *Harald*) *Robert D'Oyley*, a Nobleman of *Normandie*, when he had received at the hands of *William* the Conquerour, in reward of his ſervice in the Warres, large poſſeſſions in the County of *Oxon*, built a ſpacious Caſtle on the Weſt ſide of the City [of *Oxford*] with deepe Ditches, Ramparts, an high raiſed Mount, and therein a Pariſh-Church unto St. *George*: unto which, when the Pariſhioners could not have acceſſe, by reaſon that King *Stephen* moſt ſtreightly

De geſt. Longob. l. 6. c. 15.

Camden in Dobunis.

"streightly besiedged *Maud* the Empresse, with-
"in this Castle; St. *Thomas* Chappell in the street
"hard by was built. Afterwards King *Edward* the
3. that famous and puissant Prince, being borne at
Windsore, erected there out of the ground a most
"strong Castle; equall in bignesse to a pretty
"Cittie; and in the very entrance of it, a most
"stately Church, consecrated *B. Virgini Mariæ*
"*& S. Georgio Cappadoci*, unto the blessed Virgin
"*Marie*, and St. *George* of *Cappadocia*: but brought
"unto that sumptuous magnificence, which now
"we see it carry, by King *Edward* the fourth,
"and Sir *Reginald Bray*. Of which, both Church
and Castle, thus *Draytons* Muse in the 15. song of
his *Poly-Olbion*.

Id. in Attrebatijs.

Then hand in hand her Thames *the Forrest softly brings,*
To that supreameſt place of the great English *Kings:*
The Garters *royall seate, from him who did advance*
That princely Order first, our first that conqured France:
The Temple of St. George, *whereas his honour'd Knights*
Vpon his hallowed day, observe their ancient rights.

Thus had we (as we finde in *Camden*) a Monasterie dedicated to St. GEORGE in the County of *Derby*; built by the *Greyslayes*, gentlemen of good ancientrie in that country. Thus have wee also a faire Church, consecrated to St. *George's* name,

name, in *Doncaſter*; a St. GEORGE's Church, in *South-werke*, and in *London*: and not to travaile further in this enquirie, a St. GEORGE's Church in *Burford*; where it pleaſed GOD to give mee, firſt, my naturalll being, and afterwards my education. In which regard, I hold my ſelfe bound in a manner, to vindicate St. GEORGE's honour; having received ſuch comforts in a place, where his memorie was anciently precious, and the onely Church in it, dedicated by his name.

(3) St. *George* thus generally honoured by the *Engliſh*, as a Saint; it was not long before they faſtned (ſuperſtition being then in the very height) a more particular reſpect upon him: the firſt beginnings whereof, wee muſt referre unto King *Richard*, of that name the firſt; according to the information, which, *William Dethick*, *Garter*, *principall King of armes*, gave to the learned *Camden*, and is thus extant in his moſt excellent *Brittannia*. *Richardo cum contra Turcas & Agarenos, &c.* "When as K. *Richard* warred upon "the *Turks* and *Saracens*, *Cyprus* and *Acon*, and was "wearie of ſo lingring delay; whiles the ſeige "continued long, in wonderfull care and anxie- "ty: at length, *Illabente per D. Georgij, ut opina- "tum eſt, interventum, ſpiritu, &c.* Vpon a divine "inſpiration, by the comming in and apparition "(as it was thought) of St. GEORGE, it came "into his mind, to draw upon the legs of cer- "taine choyce Knights of his, a certaine Garter

Camden in Attrebat.

or

"or tacke of Leather, such onely as hee had then "ready at hand. Whereby they beeing distin- "guished, and put in minde of future glory pro- "mised unto them, in case they wonne the "victory; they might bee stirred up and provo- "ked to performe their service bravely, and "fight more valiantly. In imitation of the *Ro-* "*mans*, who had such varietie of Coronets, "wherewith militarie men for sundry causes "were accordingly rewarded: to the end, that "by these instigations (as it were) cowardise "being shaken off, the valour of the minde, and "courage of the hart, might shew it selfe more re- "solute. Which passage I have therefore reci- ted at the full length, because that some there be, which have referred the institution of the most noble Order of the *Garter*, unto this King, and to this occasion: and are perswaded verily, that *Edward* the third did onely bring it againe in use, being awhile forgotten, or neglected. But here- in, as the learned *Camden*, who saw as farre into an- tiquitie, as any man either before his birth, or since his death; gives but a cold assent, or rather no assent at all: so neyther have I met with any of the more judicious sort, which doe affirme it; though the opinion bee related in many of them.

(4) However, though wee referre not unto this occasion, and those times, the *Institution of the Garter*: yet wee may warrantably bee per- swaded,

ſwaded, that this occaſion did much promote the reputation of that Saint among the *Engliſh*: whereby, in tract of time, that moſt heroicke Order was dedicated to him. As for the thing it ſelfe, becauſe that all the apparitions of the Saints in theſe late dayes, are commonly ſuſpected: wee will digreſſe a litle, to ſhew what may bee ſaid in the generall defence of the thing queſtioned; that ſo wee may the better ſee, how much we may beleeve in this particular of King *Richard* and St. GEORGE. And firſt if wee conſult the Scriptures, we finde that at *the Reſurrection of our Saviour, the graves were opened, and many bodies of the Saints which ſlept, aroſe, and came out of the graves, and went into the holy Cittie*, καὶ ἐνεφανίσθησαν πολλοῖς, and appeared unto many. This as it was an extraordinary diſpenſation and farre above the common Law and courſe of Nature; ſo was it for a ſpeciall end: to verifie the Reſurrection of our Saviour, on whom they did attend, and to aſſure the faithfull of the certainty of their future Reſurrection alſo. A ſigne it was, ſaith Reverend *Theophylact*; ἀνέστησαν δὲ ἤτοι χάριν τοῦ σημείου: *Chryſoſtome* more particularly, σημεῖον τῆς ἐσομένης ἀναστάσεως, a token of the Reſurrection; and for the cloſe of all, Saint HIEROME, *Vt dominum oſtenderent reſurgentem.* So then, although in ordinary courſe, the Saints are in the Heaven of glories; and

Mat. 27. v. 52. 53.

that

that their bodies bee corrupted in the earth: yet upon speciall cause and at the pleasure of their GOD, they may assume an humane shape; and in that shape appeare unto their Brethren, according to the will of him that sends them. For if the Angels, to whom no bodies doe belong, have appeared visible to many of GODS people, in execution of the charge committed to them: how much more easily may we beleeve the same, of the Saints departed; that even they also, at some times, and on some great occasions, have beene employed by GOD, in their owne ordinary forme and shape? *Potamiæna* a Virgin *Martyr*, is reported by EUSEBIUS, that shee appeared unto BASILIDES her Executioner, the third night after her decease, στέφανον αὐτῷ τῇ κεφαλῇ περιθεῖσα, putting a Crowne upon his head: foretelling so, that not long after hee should receive the Crowne of Martyrdome. *Eccl. Hist. l. 6. cap. 4.*

Καὶ ἄλλοι δὲ πλείους κατ' Ἀλεξάνδρειαν, &c. Nay, the same Author tells us, that many of the people of *Alexandria* (where shee suffered) were converted to the Faith, by the frequent apparitions of that Virgin. Other examples also there are many; and of Angels also. Of the Archangell MICHAEL, there are reports of severall apparitions, uppon Mount *Garganus* in *Naples*; uppon Saint MICHEL's Mounts, in *Normandie*, and *Camden in Dunmonijs.*

Hoſpinian. & alij

and *Cornewall*: and one unto King *Charles* the 7. on the bridge of *Orleans*, in his warres againſt the *Engliſh*, (*illuſtri ſeu miraculo ſeu viſo D. Michaelis, in prælio ad pontem Aureliana civitatis, &c.*) which was a chiefe occaſion of the *French* Order of St. *Michael*. I know indeed, that in times of late, the Prieſts have dealt exceeding faithleſly, both with Church and people, in this kinde: theyr doctrine, in the point of *Purgatorie*, beeing ſuch, as could not well ſubſiſt without many foule Impoſtures, and counterfeit apparitions of the Dead. Inſomuch that as once *Lyra* ſaid, *In Eccleſia Dei populus ſæpe decipitur à Sacerdotibus fictis miraculis, lucri cauſa*; Gods people many times is couzened by the Prieſts with fained miracles: ſo we may ſay alſo, that for the ſake of *filthie lucre*, they have as often beene abuſed with forged apparitions.

In 14. c. Dan.

(5) But this, of all things elſe, cannot be well objected againſt this apparition of Saint *George*: King *Richard* having no ſuch end propoſed unto himſelfe, in raiſing this report; as to abuſe his people, or to ſatisfie his avarice. And certainly were it recorded in any grave and ſerious Author, that ſuch an apparition as this mention'd, of St. *George*; had beene ſeene generally by the Armie, or by ſuch others which might for certaine have affirmed it: I make no queſtion, but the probability thereof might have beene

beene easily defended. But since it is related onely upon the credit of a private *Register*; and in that *Register*, with no more confidence, than *opinatum est*, it is so thought: I must crave licence to declare my selfe herein, and how I doe conceive it. We have already in the prosecution of this Historie of Saint GEORGE; spoke of the apparition of this Saint, and many others, at the battaile of *Antiochia*: whereby the Christian Armies, then ready for the fight, were so incouraged and revived; that they obtained a memorable victory upon the enemie. By meanes whereof, Saint *George* became so famous in all the parts of Christendome; and especially among those Soldiers, which were continually (in those times) sent to pursue the Warres of the *Holy Land*: that possibly there could not be a greater spurre unto the military men; than to suggest unto them, that Saint *George* had lately shewne himselfe unto their *Chieftaines*, and promised them successe, or counselled them in their designes. Master *de Bellay* hath recorded, that IOANE of *Orleans*, so much commemorated in our common *Chronicles*; was not what shee appeared, but onely so disguised and prepared before hand, *Pour faire revenir le courage aux Franceys*: for to revive the drooping spirits of the *French*; so falne and broken, that they were not to bee raised, but by a miracle. Somewhat to this purpose is related by PLUTARCH, of AGESILAUS.

Discours de l'art militaire.

Who to embolden his Soldiers to the fight, wrote with a certaine juyce, the word *Victorie*, in the palme of his hand: and after, being at the Sacrifice, hee layed his hand cunningly upon the heart of it, ſo leaving the word *Victorie* imprinted on it; which preſently he ſhewed unto thoſe about him, as if it had beene there written by the Gods. I cannot ſay for certaine that this apparition to King *Richard*, was by him ſet on foot for the ſame purpoſe; and that it was no other than a Kingly fraud, to quicken and revive the ſpirits of his Soldiers: but I perſwade my ſelfe, if I did ſay ſo, having no other teſtimony than an *opinatum eſt* againſt me; I might be pardoned for my boldneſſe.

(6) This notwithſtanding, the fame of ſuch his apparition to that King, did, as before I ſaid, exceedingly promote the reputation of that Saint among the *Engliſh*: ſo farre, that the moſt excellent Prince King EDVVARD the third, made choyce of him, for his Patron. So Maſter CAMDEN witneſſeth in his *Remaines*, that "GEORGE hath beene a name of ſpeciall re-"ſpect in *England*, ſince the victorious King "EDVVARD the third, choſe Saint GEORGE "for his Patron: and the *Engliſh* in all Encounters "and Battailes, have uſed the name of Saint "*George* in their cries; as the *French* did, *Mont-*"*ioy Saint Denis*. The more immediate occaſi-on was, that this *Edward* at the battaile of *Callice*,

Anno

Anno 1349. being much troubled with griefe and anger, drawing his Sword, call'd earnestly upon Saint *Edward* and Saint *George* : whereupon many of his Soldiers flocking presently unto him, they fell upon the enemie, and put many of them at that instant to the sword. *Rex Edwardus provide frendens more apri, & ab ira & dolore turbatus, evaginato gladio, S. Edwardum & S. Georgium invocavit, dicens,* Ha Saint *Edward,* Ha Saint *George: Quibus auditis & visis, milites confestim Anglici confluebant ad Regem suum. Et facto impetu contra hostes, tam animose institerunt, quòd ducenti ex illis ceciderunt interfecti, &c.* The next yeare after, followed the Institution of that noble Order of the *Garter,* dedicated unto Saint *George* also: by which he came possessed alone of that speciall patronage, as the more military Saint; which in the former *Invocation* might seeme to be divided, betweene St. *Edward* and himselfe. Nor did the King stay here, but having chose St. *George* to bee the *tutelarie Saint* and *Patron* of his Soldierie; hee caused him to be painted as upon a lusty Courser, holding a white Sheild with a red Crosse on it, in his hand: and gave unto his Soldiers, to every one a white Coat or Cassock, with two red Crosses, on each side of them one; to weare upon their armour. *Edwardus item* (saith *Pol. Virgil.*) *cum D. Georgium militia præsidem optasset, postea ei armato & equo insidenti, dedit scutum album, rubra cruce perinsigne: dedit & militibus suis saga alba, utrimq; bimis crucibus, item rubris, munita; quæ illi super armaturam*

Tho. Walsingham Anno Regn. 23

Hist. Anglic. l. 19.

turam induerent. So that (ſaith he) it is a ſeemely and magnificent thing, to ſee the Armies of the *Engliſh*, to ſparkle like the riſing Sunne: the Soldierie of other Countries, having no habit, eyther to diſtinguiſh or adorne them. From henceforth therefore, we muſt not looke upon St. GEORGE, as a Saint in generall; but as conceived, (ſuch was the ſuperſtition of thoſe times) the ſpeciall Patron of the *Engliſh*: of which, the *Pilgrim* in the *Poet*, thus propheciеth unto his *Red-croſſe Knight*, as hee there calls him.

Faery Qu. l. 1. cant. 10. n. 61.

Then ſeeke this path which I to thee preſage,
Which after all, to Heaven ſhall thee ſend:
Then peaceably thy painefull Pilgrimage
To yonder ſame Hieruſalem *doe bend;*
Where is for thee ordain'd a bleſſed end.
For thou amongſt thoſe Saints, which thou doſt ſee,
Shalt be a Saint; and thine owne Nations friend,
And Patron: thou St. George *ſhalt called bee*
St. George *of merry* England; *the ſigne of victorie.*

Song. 4.

And hereunto alludes *Mich. Draiton*, in his *Poly-Olbion*; in a great controverſie, queſtionleſſe which was then hot, among ſome Nymphes of his in that *Poem.*

And humbly to St. George, *their Countries Patrõ, pray,*
To proſper their deſignes, now in that mighty day.

(7) Of other honours done by the *Engliſh* to

to St. GEORGE, more than they call'd upon him, as their Advocate of victory; it may perhaps seeme litle necessary to dilate. But since our *Invocation of God and St.* GEORGE, is by some men conceived, to bee *rather Turkish, than truely Christian*: wee will produce such evidence, as may be lesse liable unto offence. Of which kinde, I perswade my selfe, was that honour done unto him in a peece of gold, currant in those times, in this Kingdome, called *The George-noble*: which on the one side had the picture of Saint GEORGE upon it, with this Impresse; *Tali dicata signo mens fluctuare nescit.* Nor can it be offence, that many noble families in this Realme, had the name of Saint GEORGE: an ancient "family of Saint *George*, (out of which flou-"rished many Knights, since the time of King "*Henry* the first,) at *Hatley*; which is of them "call'd *Hatley Saint George*, as I have found in lear-"ned *Camden*: another of them, as I conceive it, at *Hinton*, Saint GEORGE in *Com. Sommerset*; the *Baronie* at this present, of the right honourable the Lord *Pawlet*. But this I leave unto *Clarentieux*, one of the Kings of Armes; as most interessed in it. I will not heere observe that CHARLES of *Burgundie*, one of the fellowes of the *Gareer*, beeing in discontent with EDVVARD the fourth for his Peace with *France*; brake out into this Passion, Oh LORD, Oh Saint GEORGE,

Purchas. Pilgrim. l. 3. c. 13.

Camden in Reliqu.

In Icenis or Cambr. Sh.

Halls Chron.

have you done thus indeed, &c, or that the *English* used his name, as an ordinary oath among them, *Par St. George dirent les Angloys, vous dites vray, &c.* as *Froissart* notes it. These things, I say, I will not speake of, lest they may give offence to our nicer eares; nor of more honours of this lesser ranke or qualitie, afforded him in *England:* and therefore though the Sea bee very troublesome and unruly, we will passe over Saint GEORGE's Chanell into *Ireland.* And here I shall observe that onely, which I finde in Master *Seldens* notes "on the *Poly-Olbion*; as *viz.* that under *Henry* 8. "it was enacted, that the *Irish* should leave their "*Cramaboo*, and *Butleraboo*, words of unlawfull "Patronage; and name themselves as under St. "*George* and the Kings of *England.* Which noted, since I must returne againe for *England*, there to behold the solemne institution of the *Garter:* it will not be amisse to note, that notwithstanding all the opposition made against him, both heere among our selves, and abroad with others: St. *George* doth still retaine his place in our common *Calendars.* Not in those onely, made for the state of every yeare, where commonly he shines in Festivall red letters; as doe no other of the Saints, but those whose Feasts are by the Church observed as *Holy:* but also in the *Calendar* prefixed before the publike Liturgie of our most blessed Church of *England*; where he is specially honoured with the name of Saint, as is not any of the rest, excepting those which saw our Saviour in

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in the fleſh. Excellent evidence; that as the ſtate of *England* is much devoted to Saint GEORGE's honour; ſo he doth ſtill preſerve his place and reputation, in the opinion of the Church. An argument to me ſo powerfull and prevailing: that in *Morbonium* the meere word, or bare conjecture of every one, of what eſpeciall fame ſoever; which guided by his private ſpirit, ſhall reſolve the contrary.

(8) I ſaid, the ſtate of *England* is much devoted to Saint GEORGE's honour: and if we looke upon the Inſtitution of the moſt noble Order of the *Garter*, wee ſhall ſee cauſe inough to ſay it. An Order of that excellencie, *that the mightieſt Princes of Chriſtendome, have reputed it among their greateſt honours to bee choſen and admitted to it*: the names and dignities of whom, we ſhall ſee preſently, in our *Catalogue* of this Order. A founder it had, of a moſt accompliſh'd vertue, *the Thunderbolt of Warre*, as ſome call *Antiochus*; and in the times of Peace, nothing inferiour to any of the Law-makers of the beſt ages, ſo much celebrated. Briefly wee may affirme of him, as the Hiſtorian of *Auguſtus*; the fitteſt paralell that I can finde for him, amongſt famous Princes: *Homo omnibus omnium gentium viris, magnitudine ſua inducturus caliginem.* This moſt excellent Prince, the glorie of his times, and a chiefe ornament of *Europe*, having exceedingly prevail'd both againſt the *French* and *Scottiſh* Kings, diſ-

Velleius Paterc. l. 2.

discomfited their Armies, and taken one of them in person: ordained this most noble Order and societie of Knights, so to adorne their valour manifested in the Warres, with honour, the reward of vertue. Their number 26. no more; *Vt pretium faciat raritas*, lest being else communicated unto many, it might at last become despicable: nor ever have our Kings exceeded in the number, but still confined themselves unto the first intention of the Founder. COVVELL, in his *Interpreter*, printed at *Cambridge* *Anno* 1607. relates the Institution of it thus. EDVVARD "the third, after he had obtain'd many great vi- "ctories, King IOHN of *France*, King IAMES "of *Scotland*, being both Prisoners in the Tower "of *London*, at one time; and King HENRY "of *Castile* the Bastard being expulsed, and DON "PEDRO restored by the Prince of *Wales*: did "on no weighty occasion first erect this Order, *Anno* 1350. Of the occasion afterwards; observing for the present, how ill his Historie agrees with his Chronologie. For true it is, that this most noble Order was instituted on the 23. of this King, which falls out rightly, with the yeare 350. But then King IOHN of *France*, was but newly entred on his Kingdome: and the expulsion of King HENRY was the last act almost, of that tryumphant Prince of *Wales*; *Don Pedro* not comming into *England*, till the thirty ninth of King *Edward*.

In verbo Garter.

As

As much is he mistaken also, in the name of the King of *Scotland*, who was then Prisoner in the Tower; which was not *Iames*, but *David*: there being no *Iames*, King of that Country, in more than fiftie yeares after. For the occa- "sion of it, it is received generally, that it tooke "beginning from a Garter of the Queene, or ra- "ther of *Ioane* Countesse of *Salisburie*, a Ladie of "incomparable beauty, which fell from her as she "danced, and the King tooke up from the ground. "For when a number of Nobles and Gentlemen "standing by, laughed thereat, he made answere "againe, that shortly it should come to passe, "that Garter should be in high honour and esti- "mation: adding withall these words in *Freneh*, "*Hony Soit qui maly pense, Id est, Shame bee to him* "*that evill thinks*; which after was the Motto "or Impresse of the *Garter*. Which were it so (saith Master *Camden*) it need not seeme to be a "base originall thereof, considering as one saith, "*nobilitas sub amore iacet*. He addes withall, that "some report, how from his owne Garter "given forth, as a signall of a battaile, which "sped so fortunately; hee call'd them Knights "of the *Garter*. But whatsoever the occasion of it was, likely it is that it tooke this name from *the blew Garter*, which the Fellowes of it weare on their left Leg: carrying the foresaid impresse wrought with *golden Letters*, and encha- sed with precious Stones; and fastned with a buckle of Gold, as with the Bond of

Camden in Attrebat.

of moſt inward ſocietie, in token of unitie and Concord; that ſo there might be a Communion as it were of vertues, and good will amongſt them. Doctor *Cowell* reports in his *Interpreter*, that he hath ſeene an ancient monument, wherein it doth appeare that this moſt noble Order is a Colledge or Corporation, having a Common ſeale: conſiſting of the Kings of *England* as Soveraignes thereof, or chiefe Guardians of it; 25. Knights, fellowes (as they call them, or Companions) of the Garter; 14. *Canons reſident*, beeing ſecular Preiſts; 13. *Vicars*, or *Chorall Preiſts*; and 26. of the inferiour ſort of gentrie, militarie men, call'd commonly, *Poore Knights of Windſore*: (whereof indeed there are but twelve.) There belongs alſo unto this Heroicke Order, the *Prelate* of the *Garter*, which is the Lord Byſhop of *Winton*, for the time being; a *Chancellour*; a *Regiſter* thereof, which alwayes is the Deane of *Windſore*; an Vſher, which is one of the Vſhers of the Kings Chamber, called *Black rod*: and laſt of all a chiefe Herald, even the moſt principall of all, GARTER firſt King of *Armes*, inſtituted by that victorious Prince King *Henry* the fifth, to attend chiefly on this Order and doe them ſervice at their Funerals.

In verbo Knights of the Garter.

(9) The Kings of *England*, are (as I ſaid before) the *Soveraignes* of this noble Order: and either doe in perſon, or by their lawfull Deputie, by them nominated and appointed, elect the fel-

fellowes of the Order, and solemnize the Festivals, and hold the Chapters. To them it also appertaines to have the declaration, reformation, and disposition of the Lawes and Statutes of the said most noble Order. Which Lawes and Statutes were first instituted and devised, by the victorious Prince, King *Edward*, of that name the third; after revised and ratified by many the succeeding Kings: And on the *Reformation of Religion*, much altered by King *Edward*, of that name the sixt. *About this time* (saith Sir *Iohn Hayward*, in his Historie of that Prince) *the Order was almost wholly altered, as by the Statutes thereof then made it doth appeare.* A thing not to bee wondred at. For even the Lawes of the most setled States and Kingdomes have beene often changed and varied; according to occasion and the Princes pleasure. Vnto them also, to the *Soveraignes*, I meane, or to their *Deputies*, it appertaines to choose and nominate into the Order, whom they esteeme to bee most worthy of that honour; and like to bee the greatest ornament unto it. Yet so, that sixe at least of the said fellowes doe conveene at the *Election*, and concurre in it: the residue of them being all warned to bee there present, and such as faile of their attendance, without just cause, such as the *Soveraigne* shall approve, to bee amerced. In their elections, two things there are, which they especially observe. First, that the partie nominated, bee a Gentleman of name and

Pag. 143.

and armes for three deſcents, both by the Fathers ſide and by the Mothers. For which cauſe, when the *Garter* was reproachfully taken from the Lord *William Paget*, by *Dudley* of *Northumberland*, to give to *Iohn* his eldeſt ſonne, the Earle of *Warwicke*: he uſed this colour to diſguiſe that foule diſhonour; that the ſaid Lord, (as the firſt raiſer of his houſe) *was ſaid to bee no gentleman of blood, neither by Father nor by Mother*: as Sir *Iohn Hayward* tells the ſtorie. The ſecond thing to be obſerved, is that the partie nominated, bee without ſpot, or foule reproach: as *viz.* not convict of Hereſie; nor attaint of treaſon; nor by his Prodigalitie and riot decayed in his eſtate, by meanes whereof hee is not able to conſerve the honour of his Order; nor ſuch a one that ever fled in the day of battaile, his *Soveraigne Lord*, or his *Lieutenant* being in the Feild. In all which caſes, a Knight elected and inſtalled; may alſo, if it pleaſe the *Soveraigne*, be degraded. The partie choſen by the Prince, if he bee a ſtranger, is certified thereof ſoone after by Letters from the *Soveraigne*: and many times, the Statutes of that Order, have beene ſent unto him, to conſider of them, whether or no he will accept of this election. But this a matter meerely formall. For commonly our Kings are firſt well aſſured of the parties good affection to them, before they chooſe him: and as for forreigne *Princes*, it is a true note of Maſter *Camdens*, that *the moſt mighty of them have reputed it their chiefeſt honour to be choſen*

Camd. Eliz. Anno 1563.

Hiſt. of Ew. 6. pag. 143.

In Attrebat.

choſen and admitted into this Companie: as we have ſaid before, and ſhall ſee anon, in the enſuing *Catalogue*. If he accept it (as no queſtion but hee will,) then doth the *Soveraigne* forthwith ſend unto him by his *Ambaſſadour*, and the chiefe *Herald* (commonly) the whole habit of the Order, with the *Garter* and the *Collar*; wherewith they doe inveſt him. And on the other ſide, the Prince or ſtranger ſo inveſted, within convenient time, ſend their ſufficient Deputie, with a mantle of *blew Velvet*, to be inſtalled in their roome, at St. GEORGE'S Church at *Windſore*. But if the partie choſen be a Subject of the Kingdome, the *Garter* is delivered to him preſently upon his election, to ſignifie that he is choſe into the Order. Afterwards, in the *Chapter-houſe*, upon the reading of his Commiſſion before the *Soveraigne* or his Deputie, he is inveſted with his *Robe* and with his *Hood*. Then followes the *Inſtallment* performed with many grave and magnificent Ceremonies: which done, he doth receive the *Collar* of the "Order. Theſe, at their inſtallations, have alwayes "an oath adminiſtred; that to their power, during "the time they ſhall be fellowes of the Order, they "ſhall defend the honor, quarrels, rights, and lord-"ſhips of the *Soveraigne*; and that they ſhall endea-"vor to preſerve the honor of the ſaid Order; and "all the ſtatutes of it, they ſhal well obſerve with-"out fraud or *Covin*. Which oath is by the natives of the kindome, taken abſolutely, and in termes; but many times, by ſtrangers, relatively and by halfes, in reference to ſome former Order. So

So when King *Henry* the third of *France*, was by the Earle of *Darby*, inveſted with the Garter, *Anno* 1585, he tooke his oath to keepe the Statutes of the Order in all points, *Qua legibus Ordinis S. Spiritus, & S. Michaelis non adverſantur*; wherein they were not oppoſite unto the Order of St. *Michael*, & the *Holy Ghoſt*, to which he had bin ſworn before. Vpon which reaſon alſo, *Frederick* King of *Denmarke*, though he did joyfully accept the habit of the Order; refuſed to take the oath at all: becauſe he had beene ſworne before (at his inſtallation in the Order of Saint *Michael*) to the King of *France*. Being thus ſolemnely inſtalled, and ſeated in the place belonging to them in the Chappell, their next care is to faſten an *Eſcocheon* of their *Armes and buchments*, in a plate of mettall, upon the backe of their ſaid *ſtalls*: which they remove, accordingas themſelves, in Order, are advanced higher. And in that Order, doe they alſo change the places of their banners, ſwords and Helmets; which are continually ſet over their ſaid *ſtalls*, during their being of the Order. This onely is the difference, that at the death of any of the *Knights* of this moſt noble Order, their Plate of *Armes*, is left for ever to that *ſtall*, where laſt they ſate; to preſerve their memory: whereas the Banner, Sword, and Helmet, are all taken downe; and offered with all due ſolemnities; the *Offering* made by ſuch of the ſurviving *Knights*, as by the *Soveraigne* ſhall be

Camden. in Elizab.

Id. in Anno 1582.

be destinated to that service. I said before, that they remove their *Plates*, and *Hachments*, according as themselves in order are advanced higher. in this *Order*, they take place according to the antiquitie of their Creation; and not according to their dignities, titles, and estates: so that sometimes a Knight *Bachelour*, hath place before an Earle or Baron; as not long since wee had example in Sir *Harry Lea*, Knight, keeper of the Armorie. Onely in honour unto strangers, which bee Dukes, or Sonnes and Brethren unto forreine Kings and Princes: it is permitted that they take their roomes and places, according to their qualitie. Hitherto have we spoken of the Election of Saint GEORGES Knights, and their admission to the Order. A litle would be said now of the meanes and wayes, whereby their roomes are voyded, and their places destitute; and they are three: for either they are voyde by Death, or by Degradation, or by Cession and surrendrie. The second of the three (for here we will not speake of Death) is Degradation: a peece of Iustice more to bee commended where it may not, than where it may bee spared. The cases wherein Degradation is allowed of, I have shewne already: but the examples are but fewe. *William* Lord *Paget*, which was so scornfully degraded by *Northumberland*; was by Qu. *Mary*, with great honour, restored againe unto his *Order*. And Sir *John Fastolfe*, which for his valiant-

Camden Eliz. Anno 1563.

Halls Chron. in Ew. 6.

valiantneſſe had beene elected of the Order, was by the Duke of *Bedford*, under whom hee ſerved, and unto whom he was *great Maſter of the Houſehold*; deveſted in great anger of his GEORGE and GARTER: becauſe hee had departed from a battaile, (which the *Engliſh* loſt) without ſtroke ſtricken. But afterwards by meanes of friends, and upon good excuſe, and reaſon, by him alleaged in his defence, (as certainly he was a wiſe and valiant Captaine, however in the ſtage, they haue beene pleaſed to make merry with him) he was reſtored unto his honour. The third and laſt meanes of avoydance, is by Ceſſion & Surrendrie: & the examples hereof alſo are but few. This I am ſure of, (not to make further ſearch into it) that *Philip* King of *Spaine*, beeing offended with Qu. *Elizabeth*, about the altering of Religion, and thereby alienated from the *Engliſh*: delivered backe to the Lord Vicount *Mountague*, the robes and habit of the Order, wherewith he was inveſted on his marriage with Qu. *Mary*. By which his Act, as the Hiſtorian hath obſerved, *Cum Anglis amicitiam viſus eſt prorſus eiurare*: he ſeemed to breake off utterly, all amitie and friendſhip, with the realme of *England*. 'Tis true indeed, King *Philip* being once reſolved to renounce his Order, was of neceſſitie to ſend backe the habit. For ſo it is ordained amongſt them, that even ſuch of them as depart this life, are to take care eſpecially, that the *Garter*, bee reſtored unto the *Soveraigne*; by him and by the Company of the

Camd. Eliz. Anno 1560.

the said Order, to be disposed of to some other. Examples in which kinde are infinite to bee related. *Windsore*, the faireſt and moſt ſtately of our *Engliſh* Pallaces, was by King *Edward* who adorned and beautified it; conceived moſt fit to bee the Seate of that moſt excellent Order, which he had eſtabliſhed. An houſe indeed, worthie of ſuch inhabitants; and therefore worthily honoured by them. For here, they alwayes leave in readineſſe, the mantle of their Order, to be layed up for them; for any ſuddaine chances which might happen to require their preſence at Saint GEORGES Chappell, or in the *Chapter-houſe*. Here doe they ſolemnize the Inſtallations of their Brethren; and performe their obſequies. And laſtly, ſuch a reverend regard they owe the place, that if they come within two miles of it (except that they be hindered by ſome weighty and important buſineſſe) they alwayes doe repaire thereto; and putting on their mantles, which are there in readineſſe, proceed unto the *Chappell*, and there make their *Offerings*. Nor doe they go at any time from out the Caſtle, if their occaſions bring them thither; till they have offered in like manner. I ſhould now from the *Knights* and from the *Order*, proceed unto the *Patron* of it: but that I firſt muſt meet an errour; by ſome reputed as a Law and *Statute* of the Order, and ſo delivered by tradition from hand to hand: *viz.* that thoſe of this *Heroicke Order*, are by their *Order* bound, *Vt mutuo ſe iuvent*, that they defend each other, at all extremities and aſſaies. Pol. Virgil lib. 19.

But doubtlesse there is no such matter. Onely the Knights are bound, not to ingage themselves in the service of a forreine Prince, without licence from the *Soveraigne*: nor to beare Armes on one side, if any of their *Fellowes* bee already entertained upon the other. This is the ground of the report: for *Omnis fabula* (as the *Mythologists* affirme) *fundatur in Historia.* Yet hereupon, *Alphonso*, Duke of *Calabria*, sonne unto *Ferdinand* King of *Naples*; knowing that *Charles*, the eighth of *France*, threatned the conquest of that Kingdome: did with great importunitie request, to be elected of this Order; as accordingly hee was. Conceiving, that if once he were Companion of that Order, the King of *England*, as the Soveraigne thereof, would be obliged, to countenance and aide him in his Warres against the *French*. Which hopes, as they were built upon a false, and ruinous ground; so is it not to bee admired, if they deceived him. *Polydore Virgil*, who before accounted mutuall defence to be a Statute of this Order: doth, in this passage, overthrow his owne building. Concluding this relation, of *Alphonsus* and his investiture, with this note; *Iampridem ea consuetudo ferendi auxilij obsoleverat*: that long agoe that custome had beene out of use. He might as well have said, and more agreeable unto the truth; it had never beene.

Id. Angl. hist. .26.

Ibid.

(10) Having thus spoken of the Statutes of this most noble Order, whereby they are and have

beene govern'd; wee will descend in the next place to give you notice of their Patron; which, after the opinion of those times, they chose unto themselves. Of which, thus *Pol. Virgil* in his *English Historie*, *Ordo verò est D. Georgio ut bellatorum præsidi dicatus: quare equites quotannis diem ei sacrum multis ceremonijs colunt.* This Order is (saith hee) dedicated unto Saint *George*, as the chiefe Saint and Patron, of the men of Warre: whose Festivall they therefore solemnely observe with many noble Ceremonies. But what need *Polydore* have beene produced unto this purpose: since from the Charter of the *Institution* we have a testimony more authen- "ticall. For there King *Edward* tells us, that "to the honour of Almighty GOD, and of the "blessed *Virgin, our Ladie, St. Mary*; and of the "*glorious Martyr* Saint GEORGE, Patron of "the right noble Realme of *England*; and to the "exaltation of the holy Catholicke Faith: hee "had ordained, established, created, and foun- "ded within his Castle of *Windsore*, a Compa- "ny of twenty sixe noble Knights, to bee of the "said most noble *Order of* Saint GEORGE, na- "med *the Garter*. 'Tis true indeed that *Polydore* hath well observed with how great Ceremonie and solemnitie, the Knights doe celebrate this *Feast*. Attending both on the *Vespers*, and the day it selfe, at divine Service; attired in the most rich and stately *Mantles of the Order*: and gallantly adorned with their most rich & sumptuous *Collars*, Lib. 19.

(which wee call of S. S.) the Image of Saint GEORGE, garniſhed with pearles and precious ſtones, appendant to them. In which their going to the *Church*, and in their ſetting at the Table; they goe, and ſet, by two and two: every one with his fellow, which is forcagainſt him in his *ſtall*. And if by chance it happen that his fellow be not preſent; he doth both goe, and ſet, alone. I ſay, if ſo it chance to happen: for all the fellowes are obliged, to be there perſonally preſent, without a juſt and reaſonable cauſe, acceptable to the *Soveraigne* or his *Deputie*, and ſignified by ſpeciall Letters of excuſe. Other the pompe and rich magnificence of this Feaſt, I forbeare to mention, as utterly unable to expreſſe it. The minde is then beſt ſatisfied in ſuch things as this; when the eye hath ſeene them. But I proceed unto St. *George*. Of which their Patron, and of the noble Order it ſelfe, *the Marriage of the Tame and Iſis*, a Poeme written ſome yeeres paſt; doth thus deſcant.

Auratos thalmos, regum præclara ſepulchra,
Et quæcunq; refers; nunc Windeſora referre
Deſine. Cappadocis quamvis ſis clara Georgi
Militia, procerumq; cohors chlamydata intenti
Cincta periſcelidi ſuras, te lumine tanto
Illuſtret; tantis radijs perſtringet & orbem
Vt nunc Phrixeum ſpernat Burgundia vellus,

Con-

Contemnat cochleis variatos Gallia torques,
Et cruce conspicuas pallas, Rhodus, Alcala & Elba;
Solaq; militia sit gloria splendida, vestra.

Windsore relate no more the glorious things
In thee, thy gilded roofes, and Tombs of Kings;
Or that thou art so honour'd in the rites
Of *George*, the *Cappadocian Martyrs*, Knights.
Who clad in mantles rich, and circled round
The leg, with that the *Garter* so renown'd;
Doth so advance thy name, and with its raies
Splendant and glorious, so the world amaze:
That *Burgundie* her *Golden-fleece* neglects,
And *France* St. *Michaels* Collar disrespects,
And *Spaine*, and *Malta* both, esteeme but small
Their *Crossed robes*: thy Order dimmes thẽ all.

Hence is it, that the Knights of this most honourable Order, are called in Latine *Equites Georgiani*, St. *George's* Knights; and sometimes also in the *English*: as in that passage before noted out of the *Poly-Olbion*.

The Temple of S. George, *whereas his honor'd knights*
Vpon his hallowed day observe their ancient rites.
And in many others also of our better sort of Authors.

(11) The other ornaments and habit belonging to this Order, besides the *Garter*, are a Gown, a Kirtle, a Chaperon, a Cloak, a Girdle, & a Collar: all stately & magnificent both for stuffe & fashion;

but worne onely upon dayes of extraordinary ſolemnitie. For ordinary uſe, beſides the *Garter* which is for every dayes wearing, and their Cloake with the Sunne on the left ſhoulder of it, in his full glorie; which laſt was added by his moſt excellent Majeſtie now being: they have a *blew Ribbon* which they weare about their neckes; with the picture, or rather portraiture of the GEORGE, appendant to it. This portraiture, or GEORGE, as they uſe to call it, Sir *Walter Raleigh*, againſt the ſtreame of moſt Writers, makes to be Hiſtoricall: I ſay againſt the ſtreame of moſt writers; becauſe I have not met with any others, which doe ſo conceive it, but *Wicelius* onely; as before I noted. Sir *Walters* reaſon, this. "And though (ſaith he) for the credit of the "killing of the Dragon I leave every man to his "owne beleefe: yet I cannot but thinke, that if "the Kings of *England* had not ſome probable re- "cord of that his memorable act among many o- "thers; it is ſtrange, that the Order full of honor, "which *Edward* the third founded, and his ſuc- "ceſſours royally continued, ſhould have borne "his name: ſeeing the world had not that ſcarcity "of Saints in thoſe dayes, as that the *Engliſh* were "to make ſuch an erection upon a fable, or per- "ſon fained. So hee: And this I well allow of in relation to the Saint; whoſe being, and whoſe being of a Saint of ſpeciall eminencie, it juſtifies ſufficiently. But I perſwade my ſelfe, it cannot well be uſed in the defence of his killing of the Dragon:

Part. 1. cap. 1. §. 10.

Hiſt. of the world, Part. 1. l. 2. c. 7. §. 3. †. 5.

Dragon: which being thrust into the *Legends* by *Iacobus de Voragine*, as before we noted, found afterwards a generall entertainment in the Christian Church: and amongst other places here in *England* also.

(12) As therefore some have made the whole storie of St. GEORGE, to be symbolicall; so have some others made it to be also, of the same nature, in particular relation to this Order. Thus Doctor *Reynolds* in his first of the *Idolatries of Rome*, *Verùm illustres eius Ordinis Heroes, melius iam edocti atq; eruditi, intelligunt Georgium suum non Cappadocem esse, sed symbolicum: quo excitantur & monentur, ut Draconem oppugnent, & bestiam, Id est, Romanum Antichristum.* The Nobles of that Order, (saith he) instructed better than before, conceive it rightly, that this their GEORGE hath no relation unto him of *Cappadocia*; but meerly is symbolicall: by which they are advised and lessoned, to labour to destroy the Beast, and Dragon, mention'd in the *Apocalypse*; *id est*, the *Roman Antichrist*. And to this purpose Dr. *Boys*, late Deane of *Canterbury*; "I write not this "(saith hee) to dishonour that noble *Order* of "the *Garter*. For under correction, *& salvo semper honore Ordinis*, I take the GEORGE which "adornes those right honourable Worthies, to "be symbolicalll onely: signifying that a valiant "Knight should alwayes be ready to fight against "the Dragon; and other enemies of the Church

Cap. 5. §. 22.

Gospell 5. Sunday after Easter.

and ſtate whatſoever. Which words of theirs may bee approved alſo, ſo farre as that this uſe may commendably bee made of it: but if they were thus ſpoken, as in relation to the firſt intention of the founder; there is not any thing more falſe, nor leſſe agreeable to the truth of ſtorie. I ſay, this uſe may commendably bee made of it. For by the Charter of the *Inſtitution* it apppeares plainely, that this moſt excellent Order was firſt ordained unto the honour *of Almighty* GOD, *and to the exaltation of the Holy Catholicke Faith*. And in *the Statutes of the Order*, it is a cauſe ſufficient for a *Knight to be refuſed at the Election*; yea, and degraded after his *Inſtallation*: that hee hath beene *convicted and attainted of Hereſie, and errour, againſt the Faith Catholicke*; *or hath for any ſuch offence, ſuffred any paine, or conviction publicke*. Adde hereunto, that when it is appointed, that their *Banners Swords* and *Helmets*, ſhall bee placed above their *ſtalls*; it is to this intent and purpoſe: *to ſignifie* (ſo ſaith the *Statute*) *that they doe beare them in defence of holy Church, as all true knighthood doth require*. So that we ſee, that all the purpoſe of the Order is to inſtruct and leſſon them; ſtill to oppoſe the Divell, *that old Dragon*, and all his inſtruments what ever, in maintenance of the Goſpell, and Gods true Religion. For which cauſe doubtleſſe, doth *Chaucer*, in a Sonnet to the fellowes of the Order; thus counſaile and adviſe them.

——— *But for Gods pleaſance*
And his Mother, and in ſignifiance
That yee beene of St. GEORGE'S *liverie,*
Doeth him ſervice and knightly obeyſance
For Chriſts *cauſe is his, well knowne yee.*

So farre our Engliſh *Homer*, the Father of our *Engliſh-Muſes*. I am not able to affirme it, but poſſibly it may be ſo, that ſome ſuch matter was intended; when it was ordered ſo preciſely in the Statutes, that none of this moſt noble Order, ſhall be ſeene openly without his *George*: and that it may *not be ingaged, aliened, nor ſold, nor given away, for any need, cauſe, or neceſſitie whatſoever*. Whereas the other of the Ornaments, are for ſolemne dayes onely; and that the *Garter* may ſometimes be layed aſide, as in caſe of taking any journey: for then it is ſufficient to weare a *blew ribband* under their bootes, to denote the *Garter*. I ſay perhaps ſome ſuch might bee purpoſe of it: but I affirme it not for certaine. This I am ſure of, that this their conſtant and continuall wearing of St. GEORGE'S Image, may be a faire inſtruction unto all of this Heroicke Order; never to lay aſide St. GEORGE'S reſolution, of encountring with the Dragon, *that old Serpent*; that ſo they may at laſt receive the bleſſed and *immarceſsible Crowne of Glorie*.

(13) I ſaid before, that many of the mightieſt Princes of *Chriſtendome* have reputed it among their

their chiefe honours, to be choſen and admitted into this fellowſhip. For proofe of which, and that we may behold what excellent Peeres and Princes of our owne and other Nations, have in all times ſucceſſively, beene choſen into this moſt noble Order: wee have adjoyn'd a *Catalogue* of all Saint GEORGE's Knights, from the firſt inſtitution of it till the preſent. Which *Catalogue* I have here layed downe, according as I finde it in the *Catalogue of Honour*, publiſhed by *Milles* of *Canterbury*; adding unto him, ſuch as have beene admitted, ſince that publication. Hereafter, if this worke may ever have a ſecond birth, and that I have ability to nde, or meanes to ſearch into the publike Regiſters of this Order: I ſhall annex to every of them, the time of their Creation; as wee have done in all of them ſince the firſt of Queene ELIZABETH.

THE



THE FIRST FOVNDERS, as they call them, of the *Garter*:

EDVVARD *the* III.

Of ENGLAND, and FRANCE, &c. being the Chiefe or *Soveraigne* of it.

EDVVARD *the* III. *King of* England. Edward 3. An. Chr. 1350.
HENRY, *Duke of* Lancaſter.
PETER, *Capit. de la Bouche*.
WILLIAN MONTAGVTE, *Earle of* Salisburie.
IOHN, *Lord* Liſle.
IOHN BEAVCHMP, *Knight*.
HVGH COVRTNEY, *Knight*.
IOHN GREY *of* Codnor. *Knight*.
MILES STAPLETON, *Knight*.
HVGH WORTHESLEY, *Knight*.
IOHN CHANDOS, *Knight Banneret*.
OTHO HOLLAND, *Knight*.

SAN-

SANCHIO DAMPREDICOVRT, Knight.
EDVVARD *Prince of* Wales.
THOMAS BEAVCHAMP *Earle of* Warwicke.
RAPH, *Earle of* Stafford.
ROGER MORTIMER, *Earle of* March.
BARTHOLM. *de* Burgherſt, Knight.
IOHN, *Lord* Mohun *of* Dunſtere.
THOMAS HOLLAND, Knight.
RICHARD FITZ-SIMON, Knight.
THOMAS WALE, Knight.
NEELE LORENGE, Knight.
IAMES AVDLEY, Knight.
HENRY ESME, Knight.
WALTER PAVELY, Knight.

Which Founders being dead, theſe following were in the time of the ſaid *Edward* the third, elected in their places; according as their ſtalls became vacant, by the death of any of the others.

viz.

RICHARD *of* Burdeaux, *Prince of* Wales; *and after, King of* England, *of that name the ſecond.*
LIONELL, *Duke of* Clarence.
IOHN *of* Gaunt, *Duke of* Lancaſter.
EDMOND *of* Langley, *Duke of* Yorke.
IOHN, *Duke of* Brittaine, *and Earle of* Richmond.

HVM-

HVMFREY *de* Bohun, *Earle of* Hereford.
WILLIAM, *de* Bohun *Earle of* Northampton.
IOHN HASTINGS, *Earle of* Pembrooke.
THOMAS BEAVCHAMP, *Earle of* Warwicke.
RICHARD FITZ-ALAN, *Earle of* Arundell.
ROBERT VFFORD, *Earle of* Suffolke.
HVGH, *Earle of* Stafford.
GVISCARD *of* Engolesme, *Earle of* Huntingdon.
INGELRAM *of* Coucy, *Earle of* Bedford.
EDVVARD, *Lord* Despencer.
WILLIAM, *Lord* Latimer.
REYNOLD *Lord* Cobham, *of* Sterborough.
IOHN, *Lord* Nevill *of* Raby.
RAPH, *Lord* Basset *of* Drayton.
Sir WALT. MANNY, *Banneret.*
Sir THOMAS VFFORD.
Sir THOMAS FELTON.
Sir FRANCIS VAN HALL.
Sir ALAN BOXHVLL.
Sir RICH. PEMBRVGE.
Sir THOMAS VTREIGHT.
Sir THOM. BANISTER.
Sir RICH. LA VACHE.
Sir GVY *of* Brienne.

RICHARD

RICHARD *the* II.
KING OF ENGLAND,
and Soveraigne of the *Garter*,
Elected in his Time into the *Order*, theſe that follow.

RICHARD II. *Ann. Chr.* 1377

THOMAS *of* Woodſtocke, *Earle of* Buckingham, *and Duke of* Glouceſter.

HENRY *of* Lancaſter, *Earle of* Darbie, *and Duke of* Hereford.

WIL. *Duke of* Gelderland.

WIL. *Earle of* Holland, Hainault, &c.

THO. HOLLAND, *Duke of* Surrey.

IOHN HOLLAND, *Duke of* Exeter.

THO. MOVVERAY, *Duke of* Norfolke.

EDVVARD, *Duke of* Aumerle.

MICHAEL DE LA POLE, *Earle of* Suffolke.

WIL. SCROPE, *Earle of* Wiltes.

WILLIAM BEAVCHAMP, *Lord* Aburgevenny.

IOHN, *Lord* Beaumont.

WIL.

WIL. *Lord* Willoughby.
RICHARD, *Lord* Grey.
Sir NICHOLAS SARNESFEILD.
Sir PHILIP DE LA VACHE.
Sir ROBERT KNOLLES.
Sir GVY *of* Brienne.
Sir SIMON BVRLEY.
Sir IOHN D'EVREVX.
Sir BRIAN STAPLETON.
Sir RIGH. BVRLEY.
Sir IOHN COVRTNEY.
Sir IOHN BVRLEY.
Sir IOHN BOVRCHIER.
Sir THO. GRANDISON.
Sir LEVVIS CLIFFORD.
Sir ROBERT DVMSTAVILL.
Sir ROBERT *of* Namurs.

HENRY

HENRY *the* IIII,
of that Name;
KING OF ENGLAND, &c.
and Soveraigne of the *Garter*:
made Choice of

Henry. 4. An. Chr. 1399.

HENRY, *Prince of* Wales.
THOMAS *of* Lancaster, *Duke of* Clarence.
IOHN, *Duke of* Bedford.
HVMFREY, *Duke of* Glouceſter.
ROBERT, *Count Palatine, and Duke of* Bavaria.
THO. BEAVFORT, *Duke of* Exeter.
IOHN BEAVFORT, *Earle of* Somerſet.
THO. FITZ-ALAN, *Earle of* Arundell.
EDM. *Earle of* Stafford.
EM. HOLLAND, *Earle of* Kent.
RAPH NEVILL, *Earle of* Weſtmerland.
GILBERT, *Lord* Talbot.
GILBERT, *Lord* Roos.
THO. *Lord* Morley.
EDVVARD, *Lord* Powys.

IOHN,

IOH. *Lord* Lovell.
EDVV. *Lord* Burnell.
IOH. CORNVVALL, *Lord* Fanhope.
Sir WIL. ARVNDELL.
Sir IOH. STANLEY.
Sir ROB. VMFREVILL.
Sir THOM. RAMPSTON.
Sir THOM. ERPINGHAM.
Sir IOH. SVLBIE.
Sir SANCHIO *of* Trane.

HENRY the V.
of that Name,
KING OF ENGLAND, &c.
and Soveraigne of the *Garter*, graced with the Order,

HENRY, V. *An. Chr.* 1413.

SIGISMVND, *King of* Hungarie *and* Bohemia, *Emperour Elect.*
IOHN, *King of* Portugall.
CHRISTIERNE *King of* Danemarke.
PHILIP, *Duke of* Burgundie.
IOHN HOLLAND, *Duke of* Exeter.
WILL. DE LA POLE, *Duke of* Suffolke.
IOH. MOVVERAY, *Duke of* Norfolke.
THOM. MONTACVTE, *Earle of* Salisbury.
RICH. VERE, *Earle of* Oxon.
RICH. BEAVCHAMP, *Earle of* Warwicke.
THOM. *Lord* Camoys.
IOHN, *Lord* Clifford.
ROBERT, *Lord* Willoughby.
WILLIAM, *Lord* Bardolfe.
HENRY, *Lord* Fitz-Hugh.
LEVVIS ROBSART, *Lord* Bourchier.
HVGH STAFFORD, *Lord* Bourchier.

WAL-

WALTER, *Lord* Hungerford,
Sir SYMON FELBRIDGE.
Sir IOH. GREY, *of* Eyton.
Sir IOH. DABRIDGECOVRT.
Sir ICH. ROBSART.
Sir TRANK VAN CLVX, *of* Germany.
Sir WILLIAM HARRINGTON.
Sir IOHN BLOVNT.

HENRY, the VI.
of that Name,
KING OF ENGLAND, &c.
and Soveraigne of the *Garter*:
assumed into it,

HENRY, VI. An. Chr. 1422.

ALBERT *of* Austria, *King of* Bohemia, Hungarie, *and Emperour* of Germanie.
FREDERICK, *Duke of* Austria, *and Emperour.*
EDVVARD, *King of* Poland.
ALPHONSO, *King of* Arragon *and* Naples.
CASIMIRE, *King of* Portugall.
EDVVARD, *Prince* of Wales.
PET. *Duke of* Conimbria, *and*
HENRY, *Duke of* Visontium, *both Sonnes to the King of* Portugall.
The *Duke of* Brunswicke.
RICH. *Duke of* Yorke.
IOH. BEAVFORT, *Duke of* Somerset.
EDM. BRAVFORT, *Duke of* Somerset.
IASPER *of* Hatfeild, *Duke of* Bedford.
IOHN MOVVBRAY, *Duke of* Norfolke.
HVMPH. STAFFORD, *Duke of* Buckingham.

GASTON

GASTON DE FOIX, *Earle of* Longueville.
IOHN DE FOIX, *Earle of* Kendall.
ALVARES D'ALMADA, *Earle of* Averence.
IOHN FITZ-ALAN, *Earle of* Arundell.
RICH. NEVILL, *Earle of* Salisbury.
RICH. NEVILL, *Earle of* Warwicke.
IOH. TALBOT, *Earle of* Shrewsbury.
IOH. TALBOT, *Earle of* Shrewsbury, *Sonne to the former.*
IAMES BVTLER, *Earle of* Wiltes.
WILL. NEVILL, *Earle of* Kent.
RICHARD WIDDEVILL, Earle Ryvers.
HEN. *Viscount* Bourchier, *Earle of* Essex.
IOHN, *Viscount* Beaumont.
IOHN, *Lord* Dudley.
THO. *Lord* Scales.
IOHN *Lord* Grey, *of* Ruthin.
RAPH *Lord* Butler, *of* Sudeley.
LIONELL, *Lord* Welles.
IOH. *Lord* Bourchier *of* Berners.
THOMAS, *Lord* Stanley.
WILL. *Lord* Bonvill.
IOH. *Lord* Wenlocke.
IOH. *Lord* Beauchamp, *of* Powys.
THOMAS, *Lord* Hoo.
Sir IOHN RATCLIFFE.
Sir IOHN FASTOLFE.
Sir THOMAS KYRIELL.
Sir EDVVARD HALL.

EDVVARD *the* IIII,
of that Name;
KING OF ENGLAND, &c.
and Soveraigne of the *Garter*:
made Knights thereof

EDVVARD, 4. An. Ch. 1461:

FERDINAND, *King of* Naples.
IOHN, *King of* Portugall.
EDVVARD, *Prince* of Wales.
CHARLES, *Duke of* Burgundie.
FR. SFORZA, *Duke of* Millaine.
FREDERICKE, *Duke of* Vrbine.
HERCVLES, *Duke of* Ferrara.
RICH. *Duke of* Yorke, *the Kings Sonne.*
RICH. *Duke of* Glouceſter.
IOHN MOVVBRAY, *Duke of* Norfolke.
IOHN *Lord* Howard, *made afterwards Duke of* Norfolke.
IOHN DE LA POLE, *Duke of* Suffolke.
HENRY STAFFORD, *Duke of* Buckingham.
IOHN NEVILL, *Marquiſe* Montacute.
THOMAS GREY, *Marquiſe* Dorſet.
IAMES *Earle of* Douglas, *in* Scotland.

WILL.

WILL. FITZ-ALAN, *Earle of* Arundell.
THOM. *Lord* Maltravers.
ANTH. WOODVILL, *Earle* Ryvers.
WILL. *Lord* Herbert, *Earle of* Pembrooke.
IOHN STAFFORD, *Earle of* Wiltes.
HEN. PERCY, *Earle of* Northumberland.
IOHN TIPTOFT, *Earle of* Worcester.
GALLIARD, *Lord* Duras.
IOHN *Lord* Scrope, *of* Bolton.
WALT. D'EVREVX, *Lord* Ferrers.
WALT. BLOVNT, *Lord* Montjoy,
WILL. *Lord* Hastings.
Sir IOHN ASTLEY.
Sir WILL. CHAMBERLAINE.
Sir WILL. PARRE.
Sir ROB. HARICOVRT.
Sir THOMAS MONTGOMERY.

RICHARD OF GLOVCESTER,
of that Name the third, &c.
and Soveraigne of the *Garter*,
admitted theſe:

viz.

RICHARD, 3. An. Chr. 1483.

THO. HOVVARD, *Duke of* Norfolke.
THO. *Lord* Stanley, *afterwards Earle of* Darby.
FRANCIS, *Viſcount* Lovell.
Sir IGHN COGNIERS.
Sir RICH. RADCLIFFE.
Sir THOM. BVRGH.
Sir RICH. TVNSTALL.

HENRY

HENRY the VII.
of that Name,
KING OF ENGLAND, &c.
and Soveraigne of the *Garter*,
admitted to this honour

HENRY, VII. *An. Chr.* 1486.

MAXIMILIAN, *Archduke of* Austria; *and after* Emperour.
IOHN, *King of* Portugall.
IOHN, *King of* Danemarke.
PHILIP *of* Austria, *King of* Castile.
ALPHONSO, *Duke of* Calabria, *and after King of* Naples.
ARTHVR, *Prince of* Wales.
HENRY, *Duke of* Yorke, *and Prince of* Wales *after his Brother.*
VEALDO, *Duke of* Vrbine.
EDVV. STAFFORD, *Duke of* Buckingham.
THOM. GREY, *Marquise* Dorset.
IOAN VERE, *Earle of* Oxon.
HEN. PERCY, *Earle of* Northumberland.
GEO. TALBOT, *Earle of* Shrewsbury.
HEN. BOVRCHIER, *Earle of* Essex.

RICH.

RICH. GREY, *Earle of* Kent.
EDVVARD COVRTNEY, *Earle of* Devon.
HEN. *Lord* Stafford, *Earle of* Wiltes.
EDM. DE LA POLE, *Earle of* Suffolke.
CH. SOMERSET, *Earle of* Worceſter.
GERALD, *Earle of* Kildare.
IOHN, *Viſcount* Welles.
GEO. STANLEY, *Lord* Strange.
WILL. STANLEY, *the Lord Chamberlaine.*
IOHN, *Lord* Dynham.
ROB. WILLOVGHBY, *Lord* Brooke.
Sir GILES D'AVBENY.
Sir EDVV. POYNINGS.
Sir EDVV. WIDDEVILE.
Sir GILBERT TALBOT.
Sir IOHN CHEYNIE.
Sir RICHARD GVILFORD.
Sir THOM. LOVELL.
Sir THOM. BRANDON.
Sir REGINALD BRAY.
Sir RHESE AP THOMAS.
Sir IOHN SAVAGE.
Sir RICH. POOLE.

HENRY

HENRY, the VIII.
of that Name,
KING OF ENGLAND, &c.
and Soveraigne of the *Garter*:
Chose in his Reigne

HENRY, VIII. An. Chr. 1509.

CHARLES *the fifth, Emperour of* Germany, *and King of* Spaine.
FERDINAND, *Archduke* of *Austria*, *and King of the* Romanes.
FRANCIS *the first*, *King of* France.
EMANVELL, *King of* Portugall.
IAMES *the fifth*, *King of* Scotland.
HENRY FITZ-ROY, *Duke of* Richmond, *and* Somerset.
IVLIAN DE MEDICES.
EDVVARD SEYMOVR, Earle *of* Hartford, *and after*, *Duke of* Somerset.
THOM. HOVVARD, *Duke of* Norfolke.
CH. BRANDON, *Duke of* Suffolke.
IOHN DVDLEY, *Viscount* L'isle, *afterwards Duke of* Norhumberland.
ANNAS, *Duke of* Montmorancie.

HEN.

HENRY COVRTNEY, *Marquiſe of* Exeter.
WILL. PARRE, *Marquiſe of* Northampton.
WILLIAM PAVVLET, *Lord* St. Iohn *of* Baſing, *after*, *Marquiſe of* Wincheſter.
HENRY HOVVARD, *Earle of* Surrey.
THO. BVLLEN, Earle *of* Wiltes.
WIL. FITZ-ALAN, *Earle of* Arundell.
IOHN VERE, *Earle of* Oxon.
HENRY PERCY, *Earle of* Northumberland.
RAPH NEVILL, *Earle of* Weſtmerland.
FR. TALBOT, *Earle of* Shrewsbury.
PHIL. DE CHABOT, *Earle of* Newblanch, *Admirall of* France.
THOM. MANNOVRS, *Earle of* Rutland.
ROB. RATCLIFFE, *Earle of* Suſſex.
HENRY CLIFFORD, Earle *of* Cumberland.
WILL. FITZ-WILLIAMS, Earle *of* Southhampton.
THOM. *Lord* Cromwell, Earle *of* Eſſex.
IOH. *Lord* Ruſſell, Earle *of* Bedford.
THOMAS, *Lord* Wriotheſley, *after* Earle *of* Southampton.
ARTHVR PLANTAGENET, *baſe ſonne of* Edw. 4. *Viſcount* L'iſle.
WALT. D'EVREVX *Viſcount* Hereford.
EDVV. HOVVARD, *Lord* Admirall.
GEO. NEVILL, *Lord* Abergevenny.
THOM. WEſt, *Lord* de la Ware.
THOM. *Lord* Dacres *of* Gillesland.
THOM. *Lord* Darcy *of the* North.
EDVVARD SVTTON, *Lord* Dudley.

WIL.

WIL. BLOVNT, *Lord* Montjoy.
EDVV. STANLEY, *Lord* Monteagle.
WIL. *Lord* Sands.
HENRY, *Lord* Marney.
THO. *Lord* Audley *of* Walden, *Chancellour of* England.
Sir IOHN GAGE.
Sir HENRY GVILFORD.
Sir NICH. CAREVV.
Sir ANTHONY BROVVNE.
Sir THOM. CHEYNIE.
Sir RICHARD WINGFEILD.
Sir ANTH. WINGFEILD.
Sir ANTH. St. LEGER, *Lord Deputie of* Ireland.
Sir IOH. WALLOP.

EDVVARD

EVVARD the VI.
of that Name,
KING OF ENGLAND, &c.
and Soveraigne of the *Garter*:
aſcribed into the Order,

EDVVARD, 6. An. Chr. 1547.

HENRY *the ſecond*, King *of* France.
HENRY GREY, *Duke of* Suffolke.
HENRY NEVILL, *Earle of* Weſtm.
FR. HASTINGS, *Earle of* Huntingdon.
WILL. HERBERT, *Earle of* Pembrooke.
EDVV. STANLEY, *Earle of* Darby.
THO. WEST, *Lord* de la Ware.
GEO. BROOKE, *Lord* Cobbam.
EDVVARD, *Lord* Clinton, *Admirall.*
THOMAS, *Lord* Seymor *of* Sudeley.
WILL. *Lord* Paget, *of* Beaudeſert.
THOM. *Lord* Darcy, *of* Chiche.
Sir ANDREVV SVTTON, *alias* Dudley.

MARY

MARY,

QVEENE OF ENGLAND, &c. and Soveraigne of the *Garter*, assumed into the voide places,

PHILIP *of* Austria, *King of* Spaine, *the Queenes Husband.*
EMANVEL, *Duke of* Savoy.
HENRY RATCLIFFE, *Earle of* Sussex.
ANTH. BROVVNE, *Viscount* Montacute.
WILL. *Lord* HOVVARD, *of* Effingham.
WILL. *Lord* Grey, *of* Wilton.
EDVV. *Lord* Hastings, *of* Loughborow.

ELIZABETH

ELIZABETH QVEENE OF ENGLAND, &c. and Soveraigne of the *Garter*:

ſupplied the Vacant places of the Order, with

1559. FREDERICK, *Duke of* Wittenberge.
THOM. HOVVARD, *Duke of* Norfolke.

ELIZABETH, An. Ch. 1558.

1559. ROB. DVDLEY, *Lord* Denbigh, *and Earle of* Leiceſter.
HENRY MANNOVRS, *Earle of* Rutland.
WIL. PARRE, *Earle of* Eſſex, *and Marq. of* Northampton.
1560. ADOLPHVS, *Duke of* Holſatia.
1561. GEORGE TALBOT, *Earle of* Shrewsbury.
HENRY CARIE, *Lord* Hunsdon.
1563. AMEROSE DVDLEY, *Lord* L'iſle, *and Earle of* Warwicke.
THOM. PERCY, *Earle of* Northumberland.

1564.

1564. CHARLES *the Ninth, King of* France.
FRANCIS *Lord* Russell, *Earle of* Bedford.
1568. MAXIMILIAN, *King of* Hungary *and* Bohemia, *Emperour.*
1570. FRANCIS HASTINGS, *Earle of* Huntingdon.
WIL. SOMERSET, *Earle of* Worcester.
1572. FRANCIS, *Duke of* Montmorency.
WALTER, *Viscount* Hereford, *and Earle of* Essex.
ARTHVR, *Lord* Grey *of* Wilton.
EDM. BRVGES, *Lord* Chandos.
FREDERICK, *King of* Denmarke.
1574. HENRY STANLEY, *Earle of* Darby.
HENRY HERBERT, *Earle of* Pembrooke.
1575. CHARLES, *Lord* Howard *of* Effingham, *and Admirall of* England, *afterwards Earle of* Nottingham.
1579. IOHN CASIMIRE, *Count Palatine of the* Rhene, *and Duke of* Bavaria.
1584. HENRY *the Third, King of* France.
EDVV. MANNOVRS, *Earle of* Rutland.
WIL. CECILL, *Lord* Burghley.
WIL. BROOKE, *Lord* Cobham.
HENRY, *Lord* Scrope *of* Bolton.
1486. HENRY RATCLIFFE, *Earle of* Sussex.
1588. ROBERT DEVREVX, *Earle of* Essex.
Sir HENRY SIDNEY, *Lord President of the* Marches.

Sir CHRISTOPHER HATTON *Lord* Chancellour.

1592. GILBERT TALBOT *Earle of* Shrewsbury.
GEORGE CLIFFORD, *Earle of* Cumberland.

1593. HENRY PERCY, *Earle of* Northumberland.
EDVVARD SOMERSET *Earle of* Worceſter.
THOMAS, *Lord* Burgh.
EDMOND, *Lord* Sheffeild.
Sir FRANCIS KNOLLES, *Treaſurer of the* Houſhold.

1596. HENRY *the fourth*, King *of* France *and* Navarre.

1597. FREDERICKE, *Duke of* Wittemberge.
THGM. SACKVILL, *Lord* Buckhurſt; *afterwards Earle of* Dorſet.
THOM. *Lord* Howard *of* Walden, *afterwards Earle* of Suffolke.
GEORGE CARY, *Lord* Hunsdon.
CH. BIOVNT, *Lord* Montjoy, *after* Earle *of* Devon.
Sir HENRY LEA, *Keeper of the* Armorie.

1599. ROB. RATCLIFFE, Earle *of* Suſſex.
HENRY BROOKE, *Lord* Cobham.

1601. WILL. STANLEY, *Earle of* Darby.
THOM. CECILL, *Lord* Burghley, *after Earle of* Exeter.

IAMES

IAMES *the first*,
KING OF GREAT BRITAINE,
and Soveraigne of the *Garter*,
adorned that Noble Order
with these Worthies,
viz.

IAMES, I. An. Chr. 1602.

1603. CHHRISTIERNE *the fourth, King of* Denmarke.
HENRY *Prince of* Wales.
LEVVIS, *Duke of* Lennox, *and afterwards of* Richmond.
HEN. WRIOTHESLEY, *Earle of* Southhampton.
IOHN ERESKIN, *Earle of* Marre.
WILL. HERBERT, *Earle of* Pembrooke.
1605. VLRICK, *Duke of* Holst.
HEN. HOVVARD, *Earle of* Northampton.
1606. ROB. CECILL, Earle *of* Salisbury.
THOM. HOVVARD, *Viscount* Bindon.
1608. GEORGE HVME, Earle *of* Dunbarre.
PHILIP HERBERT, Earle of *Montgomery.*
1611. CHARLES, *the Kings second Sonne, after the death of his Brother* Henry, *Prince of* Wales.
THOM. HOVVARD, Earle of *Arundell.*
ROB. CARRE, Earle *of* Somerset.

1612. FREDERICK, *Prince Elector* Palatine.
MAVRICE VAN-NASSAVV, *Prince of* Orange.
1615. THOMAS ERESKIN, *Viſcount* Fenton, *and after, Earle of* Kellie.
WILLIAM, *Lord* Knolles, *after Earle of* Banburie.
1616. FRANCIS MANNOVRS, *Earle of* Rutland.
GEORGE VILLIERS, *Earle, Marquiſe, and after, Duke of* Buckingham.
ROBERT SIDNEY, *Viſcount* L'iſle; *after Earle of* Leiceſter.
1623. IAMES *Marquiſe* Hamilton.
1624. ESME STEVVARD, *Duke of* Lennox, *and Earle of* March.
CHRISTIAN, *Duke of* Brunſwicke.

CHARLES,



CHARLES,

Of that Name the Firſt;

KING OF GREAT BRITTAINE, FRANCE, and IRELAND; Soveraigne of the moſt Noble *Order* of S. GEORGE, called commonly the *Garter*; adorned therewith

1625. de Lorreine, *Duke of* Chevereuze. CHARLES, I. *An. Chr.* 1625

WILLIAM CECILL, *Earle of* Salisbury.

IAMES HAY, *Earle of* Carlile.

EDVVARD SACKVILL, *Earle of* Dorſet.

HENRY RICH, *Earle of* Holland.

THOMAS HOVVARD, *Earle of* Berkſhire.

1627. GVSTAVUS ADOLPHVS, *King of* Sweth-land.

HENRY Van Naſſaw, *Prince of* Orange.

1628. THEOPHILVS HOVVARD, *Earle of* Suffolke.

1629. WIL. COMPTON, *Earle of* Northampton.

1630. RICHARD *Lord* Weſton, *Lord high* Treaſurer.

ROBERT BERTY, *Earle of* Lindſcy.

WILLIAM CECILL, *Earle of* Exeter.

THE FELLOVVES of that moſt Noble *Order* of St. GEORGE, call'd commonly the *Garter*; according as they *now are, this preſent* May, *Anno* 1630.

CHARLES, *King of* England.

CHRISTIERNE, *King of* Denmarke.

ADOLPHVS, *King of* Swethland.

FREDERICK, *King of* Bohemia.

HENRY, *Prince of* Orange.

Duke of Cheureuze.

HENRY, *Earle of* Northumberland.

EDMOND, *Earle of* Moulgrave.

WIL-

WILLIAM, *Earle of* Darby.
IOHN, *Earle of* Marre.
PHIL. *Earle of* Pembroke, *and* Montgomery.
THOM. *Earle of* Arundell *and* Surrey.
ROBERT, *Earle of* Somerset.
THOMAS, *Earle of* Kelly.
WILLIAM, *Earle of* Banbury.
FRANCIS, *Earle of* Rutland.
WILLIAM, *Earle of* Salisbury.
IAMES, *Earle of* Carlile.
EDVVARD, *Earle of* Dorset.
HENRY, *Earle of* Holland.
THOMAS, *Earle of* Berkshire.
THEOPHILVS, *Earle of* Suffolke.
WILLIAM, *Earle of* Northampton.
RICHARD *Lord* Weston, *of* Neyland.
ROBERT, *Earle of* Lindsey.
WILLIAM, *Earle of* Exeter.

Iamq; opus exegi. Thus have I, as I hope, made good, that which at first I undertooke: so to assert the Historie of this most blessed *Saint* and *Martyr*; that neither we become ashamed of Saint GEORGE, nor he of us. In which, though sometimes upon just and necessary causes, I have tooke liberty to digresse a litle: yet in the generall, I have conform'd my selfe to the rule of

Plinie; and kept my selfe unto my title. In the first part, wee have removed those imputations which were cast upon this Storie; by the practises of *Heretickes*; and follies of the *Legendaries*. We have given also satisfaction to those doubts, and arguments; which in these latter ages, have beene made against Saint *George*: and that so throughly, and *point per point*, as the saying is; that I perswade my selfe, there is not anything unsatisfied, which may give occasion to reply. If any man too passionately affected to mens names, and persons; shall waiue the cause in hand, to take upon him the defence of those whose judgements herein are rejected: such I must first enforme, that I respect and reverence those famous Writers, which have thought the contrary; as much as any: & that I have those excellent copies of themselves, which they have left behind them, in as high esteeme; as any hee that most adores them. Onely I must conceive my selfe to bee a *Free-man*; oblig'd to no mans judgement, nor sworne to any mans opinion, of what eminent ranke soever, but left at liberty, to search the way of truth, and trace the foote-steps of antiquitie; from which I would not gladly swerve. Which protestation first premised, I will bee bold to use Saint *Hieromes* words unto his Reader: *Quæso Lector ut memor tribunalis Domini, &c. nec mihi, nec Adversarijs meis faveas; neve personas loquentium, sed causam consideres.* The second Part of this discourse, containes the formall justification

Adverſ. Error. Iohan. Hieroſol.

fication of Saint GEORGE's Historie, considered in it selfe: so farre forth, as it hath beene commended to us, in the best Authors. In that, we have confirmed it, first, by the testimony of such Writers of good qualitie; which have unanimously concurr'd in it: and those both of the *Greeke Church, and of the Latine; both Protestants, and Papists.* In the next place, we had recourse unto the practise of the *Church Catholicke*; which hath abundantly expres's'd her good opinion of him: in giving him such speciall place in her publike *Martyrologies*, and in her *ordinarie Service*; in taking such a tender care of his precious *Reliques*, and consecrating by his name, so many goodly and magnificent Temples. To this, wee have adjoyn'd the publike honours done unto him, by the greatest *Princes* and *Republicks* in the Christian world. Not onely in erecting Monasteries to his name, and memory; and instituting Orders of Religious persons to his honour: but, as the times then were, in making him the tutelarie Saint of their *Men of Warre*, the speciall *Patron* of their estates, and military Orders also; and not so onely, but the *Guardian* of the distressed affaires of *Christianitie.* In the last place, wee haue particularly related the honours done unto him heere in *England*: as generally, in calling Churches by his name, in making him the *Patron* of this most noble Kingdome, in leaving

leaving him his place in our publike *Calendars*, and forcing the wilde *Iriſh* to call upon him in their battailes; ſo more eſpecially, in dedicating to him, that moſt Heroicke Order of Saint GEORGE, called commonly the *Garter*. Such honours, and of ſuch high eſteeme, as might have beene of force, to make an *Engliſh-man*, ſuſpend his cenſure of him; and to forbeare to ſecond any quarrels raiſed againſt him: had not Saint AVSTIN truely noted this, to bee a quality of Errour, that whatſoever likes not us, wee would not gladly ſhould bee pleaſing unto any others. *Hoc eſt erroris proprium* (ſaith hee) *ut quod cuiq; diſplicet, id quoque exiſtimet oportere diſplicere alijs.* What hath beene done by mee, in the contexture and compoſition of the whole; I leave to bee determined, by all learned and Religious men, who ſhall happe to reade it: to whoſe judicious cenſure, next under his moſt ſacred Majeſtie, and this moſt excellent Church whereof I am; I willingly ſubmit my ſelfe, and my performance. For my part, I reſolve of it, with the Author of the *Macchabees*, with whoſe ſubmiſſion of himſelfe I conclude this Treatiſe: *Ego quoq; in his faciam finem ſermonis. Et ſi quidem benè, & ut Hiſtoriæ competit; hoc & ipſe velim: ſin autem minus dignè, concedendum eſt mihi.* If I have done well, and as is fitting the Storie; it is

De gener. Cont. Man.

is that which I desired: but if slenderly and meanely, it is that which I could attaine unto.

And heere shall be an end.

FINIS.

LONDON.
Printed by *B. A.* and *T. F.* for *Henry Seile*, at the *Tygers*-head in St. *Pauls* Church-yard. 1631.

FINIS.

SUTTONS SYNAGOGVE

OR,

THE ENGLISH CENTURION:

Shewing the vnparrallelled bounty *of Proteſtant piety.*

BY

PERCI. BVRRELL, Preacher at King IAMES his Hoſpitall in the Charterhouſe.

Euſeb. lib. 8. c. 12. de Præ. Euan.
Concurritur ad loca ſacra, quæ dicuntur Synagogæ.

PSAL. 112. 6.
The iuſt ſhall be had in euerlaſting remembrance.

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